

THE
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 225.]

SEPTEMBER, 1820.

[No. 9. Vol. XIX.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

AMONG the biographical sketches which have enriched your pages, I do not recollect to have met with one of the truly apostolic Bishop Wilson. A detailed memoir of him having been recently published by the Rev. Hugh Stowell, rector of Balaugh, in the Isle of Man, I avail myself of his narrative to collect the most interesting particulars in the life of that venerable prelate, referring your readers to the work itself for larger details.

C. N.

THOMAS WILSON was born at Burton, a village in Cheshire, December 20, 1663. His family was ancient and respectable, and his parents were persons, as he himself expresses it, "honest, and fearing God." He was peculiarly affectionate in his conduct towards them, and remembered them diligently in his prayers. Of his early life little is known, except that he was placed at the academy of Mr. Harpur, at Chester, where he laid a deep foundation of classical literature. He thence removed to Trinity College, Dublin, which he entered with an income of only twenty pounds per annum. He had formed the resolution of studying medicine; but, in consequence of his intercourse with Archdeacon Hewetson, who aided him with his valuable counsel, while he animated him by his own Christian example, Mr. Wilson was induced to prepare himself for the sacred office. He still, however, kept up a general acquaintance with medicine, which became afterwards

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of great service to him among his country parishioners. His residence at the university was marked by uniform propriety of conduct, and diligent application to study. The duties also of private devotion appear to have occupied a considerable portion of his time; and all his desires and efforts became supremely devoted to the great object which had now engrossed his mind.

Mr. Wilson quitted the university in 1686, and, after a diligent preparation, and under the deepest sense of the awful responsibility of the sacred function, received Deacon's orders from Dr. Moreton, Bishop of Kildare. On this occasion he composed a prayer, which he was ever after in the habit of using at every return of the day of his ordination;—a day which he always observed with great solemnity, renewing his sacred vows and obligations, and imploring the assistance of God's Holy Spirit to enable him to perform them. It was his custom to read on that occasion St. Paul's directions to deacons, and to pray to God, "that as he had given him the will, he would also give him power and strength to serve him in the holy ministry." He supplicated for "a wise, a sober, a patient understanding; a devout, a religious, a courageous heart; that he might instruct the ignorant, reclaim the vicious, bear the infirmities of the weak, comfort the afflicted, and confirm the strong; that he might be an example of true piety, constantly speak the truth, boldly rebuke vice, and cheerfully suffer

for righteousness' sake; that he might keep the example of his Lord and Master continually before his eyes; that his days might be spent in doing good, and that his zeal might ever be concerned in matters of real moment." The record of these secret devotions is found in a memorandum-book, which was presented to him on the day of his ordination by his pious friend Archdeacon Hewetson, and which he kept for such sacred purposes. At the beginning of the book, the Archdeacon had written several hints for the regulation of the conduct of his "dear friend Thomas Wilson;" and, among others, he wisely advises him to "avoid in his sermons all deep and useless speculations, all matters of controversy that do not necessarily offer themselves, and all juvenile affectation of fine language, wit, and learning."

Mr. Wilson did not continue long in Ireland after his ordination; for in December 1686 he was appointed to the curacy of the New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was rector. His annual stipend was but thirty pounds; yet such were his early habits of frugality and self-denial, and such his elevation of Christian principle and his freedom from the love of the world, that he regularly and cheerfully devoted a tithe of his pittance for charitable purposes. But though his pecuniary bounty was necessarily restricted, he had a large heart; and his time, his exertions, and his prayers were diligently devoted to his flock. Thus, while passing through the first gradation of the sacred office, his talents were improving; his knowledge, piety, charity, and ministerial ability were enlarging; and his whole character was becoming eminently fitted for that more conspicuous station in the church of Christ, which he was ultimately to occupy. In the mean time, content

and happy in his retired sphere, he felt no desire for change, but devoted himself to the duties of his station, and found in the love of his parish and the favour of God an ample recompense for every self-denying exertion.

Mr. Wilson did not receive the order of Priest till October 1689, when he was admitted to that office by his diocesan, the Bishop of Chester; on which occasion he was led to dedicate himself anew to the service of his God and Saviour. A happy combination of the qualities of the scholar, the gentleman, and the Christian, recommended him to the notice of the Earl of Derby, who, in the year 1692, appointed him his domestic chaplain, and tutor to his son, Lord Strange, with a salary of thirty pounds per annum. He was shortly after elected Master of the almshouse at Latham, which added twenty pounds per annum more to his income, while it enlarged his sphere of ministerial usefulness, and summoned into wider exercise his charitable disposition.

The following private memorandum points out the effect which this increase of income had upon his conscientious mind. "It having pleased God," he remarks, "of his mere bounty and goodness to bless me with a temporal income far above my hopes and deserts; and I having hitherto given but one-tenth of my income to the poor; I do therefore purpose, and I thank God for putting it into my heart, that of all the profits which it shall please God to give, and which shall become due to me after the sixth of August next (before which time I hope to have paid my small debts,) I do purpose to separate the *fifth* part for pious uses, and particularly for the poor."—Should any persons be inclined to suppose, that because Mr. Wilson had now doubled his charity he had grown in his own estimation, and was inclined to attach a pharisaic

merit to his almsgiving, they will feel pleased to find appended to the above memorandum that apostolic corrective of a self-righteous spirit: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."

In every part of Mr. Wilson's conduct, remarks his biographer, order was seen united with benevolence. He arranged all his affairs with exact method. His charities were regulated by a determinate plan. Not choosing to trust a matter of such importance to contingencies, he regularly, on receiving any sum of money, deposited the destined proportion in a drawer of a cabinet assigned for that purpose, with a register of the amount. In this depositary he placed, as we have seen, first a tenth, and afterwards a fifth of his income; and he subsequently increased the proportion to a third, and at length to a *half*, of his whole annual property. Every fresh deposit was converted into an act of devotion as well as charity, for he never consigned the poor man's portion to its allotted receptacle without solemn prayer and self-humiliation.

It had been an early resolution of this excellent young man, not to accept a benefice on which he could not personally reside and perform the ministerial duties. A circumstance soon occurred which put his sincerity to the test. The valuable church-living of Baddesworth, in Yorkshire, becoming vacant, it was offered to him by the Earl of Derby, with an understanding that he should continue to reside in his Lordship's family as chaplain, and tutor to his son. This offer Mr. Wilson steadily declined, as "inconsistent with the resolves of his conscience against non-residence." The preferment was in consequence bestowed upon another person.

In the year 1693, Mr. Wilson was brought to the confines of the grave

by a severe fever. He has himself recorded the pious reflections and holy resolutions to which this visitation gave rise; acknowledging the hand of God both in his sickness and his recovery, and remarking, that his Heavenly Parent "would have been less kind had he been less severe."

During Mr. Wilson's residence in Lord Derby's family, a circumstance occurred which displayed his knowledge of business, and his acquaintance with the human character, not less than his disinterestedness and intrepidity of conduct in the discharge of what he considered to be a duty. His patron, the Earl of Derby, by habits of profusion and inattention to domestic economy, had suffered himself to be involved in great pecuniary embarrassments.—Mr. Wilson, who was a daily witness of the serious evils resulting from this culpable conduct, found himself impelled by a sense of duty to remonstrate with his Lordship, and to call his attention to a serious investigation of his perplexed affairs. The biographer justly remarks, that to perform such a duty must have been peculiarly painful; for his noble patron might naturally think his interference officious and unbecoming his station; and as his advice, if taken, would cause an interruption to his Lordship's pleasures, and was manifoldly opposed to his wishes, Mr. Wilson had no reason to suppose that it would be cordially received, but rather that it might lead to a dissolution of their connexion. He has himself expressed the workings of his mind, in an interesting memorandum, headed "Reflections on my present Circumstances, October 21, 1696." The paper affords so pleasing an illustration of his disinterestedness, humility, and Christian philosophy, that the reader will not regret its insertion.

"It has pleased God to call me, out of a family, which though its

honesty and industry, by God's blessing, has secured it from poverty, yet is far from being rich, to a post which my own merits and prudence could never have brought me to. The several steps I have made to this place have been very extraordinary, and such as plainly appear to have been by the direction and goodness of God: from which I cannot but conclude, that since God has thus raised me, it must certainly be for some wise and good end; and that I might be obliged, by the force of interest and gratitude, to do my duty in this state of life to which I am called. It is true, it may at first sight appear very hazardous to use that liberty and freedom which may seem necessary to advise and reclaim that great man whom I serve; but, then, I am to consider, that were I really to lose all my expectation, as well as what I have gotten, I am but where I was when God at first showed me his favour; nay my education will still set me above my father's house.

"But this is not what I ought to fear: for cannot God, who raised me without myself, cannot He raise me or keep me up, though my ruin should be designed or attempted? And perhaps it may never come to to this; for who knows but God may give a blessing to my honest endeavours? And then I am sure it will be the greatest advantage, as well as honour, of my whole life, and an ease to my soul all my days. And if he even falls out with me, and discharges me his family, I have still the glory and satisfaction of having done a great good work.

"Now, if I neglect this, which I take to be my duty, or, for fear of danger, or any temporal consideration, put it off in hopes of a better occasion, I may justly expect that God, who raised me (it may be for this very purpose,) when I am found so backward in his service, will level me with the meanest of my father's

house. My fortune is in His hand entirely; and He that could find out a way to raise me without myself, can find out a way to ruin me in spite of my best endeavours.

"And since in my conscience I know that I have not the least pretence to what I enjoy, but that all is owing to his providence and goodness, I am his debtor for it; and I have no other way of making a return, but by doing my duty honestly, and leaving the event to God.

"And may that Eternal Goodness inspire me with a resolution answerable to this good and great design! May no weak and cowardly apprehensions fright me from my duty! May I fear Him only, who has power over my soul as well as body, to destroy them both if I am disobedient to the heavenly command!—Inspire me, O God, with a zeal and courage becoming my profession, that I may rebuke vice boldly, and discountenance wickedness wherever I find it, and be jealous for Thy glory in the presence of the greatest men on earth. Above all, O Lord Almighty, make me to do some good in this station, in which, by thy providence, is my present lot; that when thou shalt please to remove me (whether for the better or worse, Thy will be done!) I may not have to repent of having done nothing which thou requirest of me. Grant this, O my great and bountiful Lord and Master, for the sake of Jesus Christ. Amen."

It is pleasing to observe in this extract, how far removed was Mr. Wilson from the hard and uncourteous disposition of some, who seem really to love the ungrateful office of reproof for its own sake, and are apt to disguise an unchristian temper under the semblance of zeal for God. The value of Mr. Wilson's action is raised above suspicion, by the cautious and painful course of private reflection which

preceded it. Thus fortified by the best of all weapons, faith and prayer, he obtained a private interview with his noble patron, and with great delicacy and humility introduced the subject of his Lordship's embarrassments; and, after a short conversation, presented a letter to the Earl, and retired. As it is to be feared that there are too many persons in the unhappy situation of the Earl of Derby, who have not at hand a friend so faithful as Mr. Wilson to point out the evil of their conduct, and the extent of the injuries which they are inflicting on themselves and others by their culpable inattention to their pecuniary affairs, it may be useful to transcribe Mr. Wilson's letter. The several considerations in it deserve to be well weighed by all persons similarly circumstanced. The fifth consideration is peculiarly applicable to our own times; and it might be well worth while, for those whose conduct has resembled that of Mr. Wilson's patron, to inquire how far the discontent or disaffection of their tradesmen, tenants, or other dependents, of which they complain, may have been aggravated by similar causes. Mr. Wilson's letter was as follows.—

“My Lord,—Nothing but a sense of duty and gratitude could have put me upon taking such a liberty as this, which, because I have reason to believe concerns your Lordship, I can willingly hazard all the future favours your Lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your Lordship's consideration.

“First: Though several debts, as your Lordship urges, may be unjust, and perhaps most of the bills in part unreasonable; yet it is very probable

that a great many are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your Lordship's affairs.

“Secondly: That several in the neighbourhood are undone, if they are not speedily considered. They are forced to the last necessity; some to sell their estates, and others ready to leave the country, or to lie in gaol for debts which are owing to them from your Lordship. They come every day with tears and petitions, which nobody takes notice of; and so your Lordship never comes to know what they suffer and complain of.

“Thirdly: Your Lordship sees what methods the rest, who are more able, are taking, and you know best what may be the consequence of what they are doing; but, however it ends, if their demands are just, they will still have reason to complain of the wrong that is done them.

“Fourthly: Your Lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your Lordship shall think it your interest to inquire into this matter, that you pay constantly one-third more for what you want, than does any other person. I know, very few care or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your Lordship has taken some order with your creditors, and reformed those who shall have the disposal of your moneys for the time to come.

“Fifthly: I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is too likely, that if any disturbance should happen in the government, their wants may make them desperate, and their numbers insolent. I have been lately

told, that some of them have secretly threatened some such thing.

"And now, my Lord, if I have said any thing unbecoming me, I hope your Lordship will pardon me, and believe it a fault of indiscretion rather than of design. I mean honestly; and that your Lordship may think so, I do protest, in the presence of God, that I had rather beg all my life than to be so far wanting to myself, and that duty which I owe to God and your Lordship, as not to have given your Lordship these short hints, by word of mouth and writing, which your Lordship could not possibly have but from some faithful servant, as I presume to subscribe myself, and, my Lord, your most dutiful chaplain, "T. W."

"Oct. 22, 1696."

"An profecturus sim, nescio; malim successum mihi quam fidem deesse."

It is highly gratifying to learn, that Mr. Wilson's faithful yet delicate conduct was crowned with success. The Earl, convinced by his chaplain's arguments, proceeded immediately to adopt the plan which he had suggested, and found in the friend who advised the reform, an active and skilful coadjutor in effecting it. In a short time, Mr. Wilson had the high satisfaction of seeing his patron's affairs happily arranged, and a train of distressed tradesmen and dependents effectually relieved.

Lord Derby now regarded his chaplain as a man of tried character for inflexibility of principle and capacity for business; and one whose own life, moreover, confirmed his doctrines and enforced his precepts. In strict accordance with the remark of Solomon, that "he that rebuketh a man, shall find more favour than he that flattereth with his tongue," Mr. Wilson rose high in his patron's esteem; and not less in that of the Countess of Derby, whom he represents as an illustrious example of piety, sincerity, and religious zeal,

and who gave him the utmost countenance and assistance in his efforts for the improvement of their household; for in those days the office of domestic chaplain had not *quite* degenerated into a mere nominal appointment.

It is only necessary to say further, respecting the period of Mr. Wilson's residence in Lord Derby's family, that he exerted himself diligently to form the moral and religious character of his pupil; and that, while he instructed him in secular literature, he taught him to regard his wealth and station only as instruments for advancing the happiness of those around him, and admonished him to devote all his talents to the glory of God and the good of mankind. What would have been the mature effects of his assiduous instructions can only be presumed, as his pupil died at an early period of life, while travelling on the continent of Europe.

We must now follow Mr. Wilson to more public scenes. The Bishopric of Sodor and Man having been vacated by the death of Dr. Baptiste Levinz in 1693, Lord Derby, to whom the right of appointment belonged, offered the preferment to Mr. Wilson, who modestly, but firmly, declined it, considering himself as incompetent to the duties of so arduous and responsible an office. The Earl being unwilling to appoint any other person, the see continued vacant during four years; till at length Dr. Sharp, the Archbishop of York, to whose province the bishopric of Sodor and Man belongs, complained to King William, and urged that it should be filled without further delay. The King, in consequence, sent for the Earl of Derby, and insisted on an immediate nomination, declaring, that, in case of procrastination, he would fill up the vacancy himself. The Earl, thus pressed, again importuned his chaplain, and would receive no denial: so that, to use Mr. Wilson's

own words, he "was forced into the bishopric." He was consecrated to his high office January 16, 1697, at the Savoy Church, by Dr. Sharp, his metropolitan, assisted by the Bishops of Chester and Norwich; and arriving at his diocese on the 5th of April following, was installed on the 11th of the same month, in the cathedral of St. German, in Peel. The following excellent prayer, used by him in private on the day of his installation, will best show the spirit in which he undertook his arduous function.—

"In an humble and thankful sense of thy great goodness to a very sinful and very unworthy creature, I look up to thee, O gracious Lord and Benefactor, who from a low obscurity hast called me to this high office, for grace and strength to fit me for it. What am I, or what is my father's house, that thou shouldest vouchsafe us such instances of thy notice and favour? I am not worthy of the least of all the mercies which thou hast shewed unto thy servant.

"O God, grant that by a conscientious discharge of my duty, I may profit those over whom I am appointed thy minister, that I may make such a return as shall be acceptable to thee. Give me such a measure of thy Spirit as shall be sufficient to support me under, and lead me through, all the difficulties I shall meet with. Command a blessing upon my studies, that I may make full proof of my ministry, and be instrumental in converting many to the truth. Give me skill and conduct, that with a pious, prudent, and charitable hand, I may lead and govern the people committed to my care; that I may be watchful in ruling them, earnest in correcting them, fervent in loving them, and patient in bearing with them.

"Let thy grace and blessing, O Father of mankind, rest upon all those whom I bless in Thy Name; and especially upon those who to-

gether with me are appointed to watch over thy flock. Bless every member of this church: support the weak, confirm and settle those that stand; and feed our flock together with ourselves: through Jesus Christ, the Chief Shepherd.

"Lord, who is sufficient for so great a work? Thou, O Lord, canst enable the meanest of thy creatures to bring to pass what Thou hast determined. Be pleased to make me an instrument of great good to this church and people; and grant, that, when I have preached to and governed others, I myself may not be lost or go astray. Preserve me from the dangers of a prosperous condition; from pride and forgetfulness of Thee, from a proud conceit of myself, and from disdaining others. Rather turn me out of all earthly possessions, than they should hinder me in my way to heaven. If affliction be needful for me, let me not want it; only give me grace thankfully to receive and bear Thy fatherly correction; that, after this life is ended in thy immediate service, I may have a place of rest amongst thy faithful servants in the paradise of God, in sure hopes of a blessed resurrection, through Jesus Christ. Amen. Amen."

And here for the present we shall take leave of this revered Prelate, whose qualifications for the episcopal function are thus stated by his biographer. "Few persons," remarks Mr. Stowell, "have ever entered on this high and honourable office with purer views; with a more single eye to the glory of God, and a more fervent desire to advance the salvation of man. He saw, he understood, he felt the awful responsibility of the office; and while he was deeply sensible of his own insufficiency, his whole dependence was placed on the sufficiency of God. As he was clearly and distinctly called by Divine appointment to this ar-

duous station, he was fully persuaded that every necessary help would be afforded him, and that he should be enabled 'to do all things through Christ strengthening him.' To this all-sufficient Saviour he had dedicated himself without reserve; his time, his health, his substance, his heart, and his life, were Christ's."

It will have been already seen that Bishop Wilson was eminently "a man of prayer." In the secret retirements of the closet the lamp was trimmed, and that sacred oil supplied which caused it to burn so brightly before men. His "Sacra Privata," which have been preserved for the benefit of posterity, shew how close a communion he held with the Father and with his Son Jesus Christ. Prayer occupied the larger portion of those hours which were not devoted to active duties; and his own estimate of the value of prayer may be inferred from the following, among many other, passages in his *Sacra Privata*, with which I conclude the present paper.

"He who has learned to pray as he ought, has found out the secret of a holy life. Never intermit devotion if you can help it; you will return to your duty like Samson when his locks were shorn, weak and indifferent as to the rest of the world. God will deny us nothing that we ask in the name of his Son. Whenever we offer up our prayers through this Saviour, it is then *He* that prays, *His love* that intercedes, *His blood* that pleads; it is *He* who obtains all from his Father. In order to dispose our heart to devotion, the active life is to be preferred to the contemplative. To be doing good to mankind disposes the soul most powerfully to devotion; and indeed we are surrounded with motives to piety and devotion, if we would but mind them: The poor are designed to excite our liberality; the miserable, our pity; the sick, our assistance; the ignorant, our instruction; those that are fallen,

our helping hand. In those that are vain, we see the vanity of this world; in those that are wicked, our own frailty. When we see good men rewarded, it confirms our hope; and when evil men are punished, it excites us to fear."

Again, he remarks: "*The effectual fervent prayer of a righteous man availeth much.* This ought to make me aspire after every possible degree of holiness, that God may hear my prayers for my flock, and for such as have desired my prayers. The devil knows that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives by all ways possible to divert us."

Adverting to John xv. 7, *Ask what ye will, and it shall be done unto you*, the devout Prelate remarks, "*These, O Jesus, are the things that I ask: Intercede for me, that I may be truly sensible of the diseases I labour under, and thankfully embrace the means which thy goodness hath ordained for my recovery. Grant that the end of all my actions and designs may be the glory of God. Enable me to resist all the sinful appetites of my corrupt nature. Grant that I may hunger and thirst after righteousness. Vouchsafe me the Spirit of adoption, of supplication and prayer, of praise and thanksgiving. Give me the patience of Job, the faith of Abraham, the courage of Peter, and the comfort of Paul, and a true submission to Thy will.*"

"We are to pray for the particular direction of God's Holy Spirit upon all great occasions: we are humbly to depend upon and cheerfully to expect it; which he will manifest either by some plain event, or determination of his providence, or by suggesting such reasons as ought to determine the will to a wise choice."

(To be continued.)

To the Editor of the Christian Observer.

Sept. 7, Two o'clock, P. M.

THE impressive natural phenomenon, at which so many persons in various parts of the world are at this moment gazing, having led my thoughts to the contemplation of that great spiritual eclipse in which the Sun of Righteousness once veiled his beams, and descended, as it were, to the horizon red with blood on the mount of Calvary, and of which the preternatural darkness that occurred at the time was an expressive symbol, I purpose noting down some of the reflections that have presented themselves to my mind on the occasion; and which, if suitable for your pages, are at your service. A. M.

THE GREAT ECLIPSE.

The Crucifixion of the Lord of Life and Glory is an event which, contemplated in all its awful circumstances, cannot but deeply affect every Christian mind. The various incidents connected with it are calculated to heighten the general impression; to increase our pity and veneration towards the innocent Sufferer; our deep sense of the malice and injustice of his enemies; and our penitential sorrow for our own sins, which were a part of that heavy debt for which such an awful compensation became necessary. It might be, that God permitted the external sufferings of our blessed Lord to be so deeply humiliating and affecting, in order, among other reasons, to soften our hearts with the solemn spectacle, and to lead us bitterly to lament and unfeignedly to renounce the sins which caused so painful a sacrifice.

In illustration of these remarks, we might advert to the various circumstances which took place during the last few hours of our Saviour's mortal life. But let us pass by "his agony and bloody sweat;" his harass-

sing and unjust removal from tribunal to tribunal; the various artifices employed against him; the taunts, the stripes, the buffetings which he endured; in order to attend him to the last painful scene—his crucifixion.

Crucifixion was a mode of punishment confined to the basest of criminals, and was expressly devised, by cruel ingenuity, to inflict excruciating, yet long-protracted agonies. The unhappy victim of this barbarous torture was stretched upon a cross of wood, to which he was fastened by nails driven through several exquisitely tender and sensible, yet not vital, parts of the human frame; and was thus left slowly to expire by an ignominious and agonizing death. Hunger, thirst, and acute pain, all conspired to hasten the last moment; which, however, in some cases, did not arrive till after several days, though in general forty or fifty hours of such keen torture were amply sufficient to dissolve the frail tie which unites the human soul to its mortal receptacle. The victim, thus liberated by death from the grasp of his persecutors, was generally left to be mangled and devoured by birds and beasts of prey, being denied the common rites of sepulture.

The various attendant circumstances were scarcely less dreadful to the imagination than the last agony itself. Far from sharing the protection of the higher powers, or the sympathies of the populace, the unhappy victim was exposed, from the moment of his condemnation to his crucifixion, to every indignity. He was derided and spit upon by the multitude; he was cruelly scourged by the soldiery; and in this pitiable and exhausted state was urged on to the place of execution. To add to the disgrace and insult, the cross on which he was to be suspended, or at least the transverse beam of it, was placed upon his shoulder for him to carry to the fatal spot. Hence

the name of cross-bearer—a name now so honourable, as the badge of our holy profession—was then the most insulting appellation that scurrility could devise. In the case of our blessed Lord, the malice of his persecutors had already proceeded so far that he was unable to undergo this ignominious load. Lacerated with stripes and bruises, faint with the loss of blood, and still more exhausted by that inconceivable anguish of spirit which had fallen upon him, he was incapacitated to sustain the outward burden of his cross—though, happily for us! he did not shrink from encountering its last terrors.

Let us pass by the heart-rending scene which ensued, when, arrived at the destined spot, the sufferer was laid prostrate on the earth, and transfixed to the cross, which was then lifted up on high, and suffered to fall violently into the cavity dug in the ground for its reception; thus exposing the unhappy victim, racked in every limb, as “a spectacle to the world, to angels, and to men.” In the case of our Redeemer, a number of other affecting occurrences are added, which can never be related so pathetically and faithfully as in the simple narrative of the sacred historians themselves. Among numerous other circumstances of a supernatural kind, which occurred on that great and awful occasion, we are told that “*the sun* was darkened; and from the sixth hour there was darkness over all the land unto the ninth hour”—that is, of Jewish time; which, according to the mode of computing time in our own country, is from noon till three in the afternoon. It is on this circumstance that I propose to offer a few reflections.

And, first, the chief and immediate design of this prodigy was doubtless to strengthen our faith in the divinity and innocence of Him who, in his human nature, was then stretched upon the cross of Calvary, and of whose temporary obscurity that

darkness was a striking emblem.—Had our Lord been guilty of blasphemy, as the Jews alleged, it is not conceivable that the Almighty would have interposed with miracles to signalize his death. The rending of the rocks, the trembling of the earth, and the darkening of the sun, were therefore strong proofs that He, whose dissolution was accompanied with such awful convulsions of nature, was no other than the God of nature himself. Shall we not say, with the Roman centurion and his band of soldiers—men doubtless inured to the usual painful scenes of a crucifixion, but not prepared for the miraculous circumstances which attended that of our Lord,—“Truly this was the Son of God.”

For the full confirmation of our faith on this subject, it is necessary that we should have undeniable testimony, both of the fact itself, and of its being an occurrence out of the common course of nature; and on each of these points we have the most satisfactory evidence. With regard to the former, we find the fact narrated in no less than three of the Evangelists: so that every argument for the unimpeachable validity of their testimony, bears with undeniable strength on the miracle in question, which stands upon as strong ground as any miracle recorded in the sacred Scriptures. It is remarkable also, that though the early Christian fathers often refer to the miraculous darkness at the crucifixion, none of their opponents ventured to dispute the truth of the fact. And, indeed, there are several strongly attested passages in history which corroborate the statement; especially the testimony of Phlegon, an astronomer, the freed-man of Adrian, cited by Origen from his own book, and which relates, that, in the fourth year of the two hundred and second Olympiad, the nineteenth of Tiberius (at which time our Lord is supposed to have suffered,) there happened the

greatest eclipse ever known; so that the day was turned into night, and the stars became visible. We have also the well-known remark of Dionysius, an Egyptian, who is said by Suidas to have exclaimed, on beholding the prodigy, "Either the God of nature suffers, or sympathizes with some one who does suffer."

Of the supernatural nature of the appearance, and that it was not a common eclipse of the sun, we have also the strongest proof; for the crucifixion, it is well known, took place just before the feast of the Passover, which was held at the time of the full moon; whereas an eclipse of the sun can only happen about the change, when the moon intervenes between it and the earth. Thus God was pleased by a variety of minute circumstances to attest this miracle, for the confirmation of our faith.

But though this miracle, as well as the several others which accompanied the crucifixion, appear to have been designed primarily to attest the innocence and divinity of our Lord, in order to the confirmation of our faith at a time when his ignominious death seemed to render such a corroboration peculiarly desirable; it is not derogatory to their spirit and intention to direct our meditations to some other points of useful inference.

I cannot then, in the first place, reflect upon the awful darkness which then prevailed in the land of Judea, without thinking I perceive in it a plain testimony of the displeasure of God against that people for their part in the awful crime which was then accomplishing. Eclipses were reckoned among the ancients, and are still among the uninstructed in modern times, a mark of the anger of Heaven against human transgression. It is true that the discoveries of science have dispelled such superstitions, and reduced these phenomena to a well-defined system, and traced them to unerring rules. Yet, as the

general opinion in that age was, that such appearances expressed the displeasure of the Almighty, it would not seem to be an improbable supposition that God might see fit to make use of natural phenomena for the purpose of reproof or instruction. The present case was, however, clearly miraculous, and therefore undeniably of a monitory and portentous kind. How strongly must it have appealed to the heedless multitude, who had just been vociferating in the streets of Jerusalem, "Crucify him; crucify him: his blood be upon us and our children!" And though this great sacrifice had been ordained by God himself, before the foundation of the world; yet it was "by wicked hands" that our Lord was crucified and slain: so that the judgment of the Almighty was justly provoked against the offenders, even while in his all-wise providence he overruled their crime to the fulfilment of his own inscrutable purposes. The effects of his great displeasure were soon afterwards seen in the total destruction of Jerusalem, and the unexampled calamities of its inhabitants. Who, that beheld the miracle under contemplation, and remembered the prophecy of our Lord respecting the final destruction of the city, but must have experienced a fearful anticipation of its being fully realized, and have revolved in his mind the terrible prediction of the prophet Amos: "I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof shall be as a bitter day: I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."

Another reflection which occurs

to my mind in considering the supernatural darkening of the sun at the crucifixion, is, that it furnished an expressive emblem of what was transacting at the time of its appearance. —The great Light of the world was then concealed by a dark and impenetrable cloud; He was shorn of the beams of his majesty; the sins of a lost world intercepted his lustre, and his glory seemed about to be for ever extinguished. The blessed Sufferer of Calvary was then being wounded for *our* transgressions, and bruised for *our* iniquities; on his meek and patient head were laid the iniquities of *us* all; so that, reduced to the extremity of anguish, he exclaimed, "My God, my God, why hast thou forsaken me!" But the powers of darkness did not long prevail: as the third hour restored the natural world to its wonted lustre, and exhilarated it once more by the return of the light and heat of the solar beams; so on the third day the spiritual eclipse was likewise over, and the Sun of Righteousness broke forth with new effulgence; rising from the dark bed of death, never more to set, but to appear through endless ages in the meridian of celestial splendour, diffusing amongst the blissful inhabitants of heaven the beams of his eternal love, and the beatific rays of his never-fading glory.

And who, again, that reflects upon the darkening of the natural sun at the crucifixion, and the still deeper obscuration of which it was both the concomitant and the emblem, but will be led to advert to the dreadful evil of sin, that source of every pain and suffering, and in an especial manner the cause of the awful scene of Calvary? When we hear, as it were, the Redeemer say, "Was ever sorrow like unto my sorrow!" shall we not add, Was ever any evil like that of sin; was ever any burden so intolerable as the accumulated guilt of a rebellious world! It is on the cross of the Redeemer that we seem to

behold most clearly inscribed the malignity of human transgression, and the inflexible justice of the Divine law: there we read, in direful characters, that "it is an awful and bitter thing to sin against God:" there we learn to estimate the magnitude of our guilt, by the unutterable price of its expiation: thence we infer the inefficiency of man to make atonement for himself: and thence also, as disciples of Christ, let us derive a powerful motive to forsake every evil way, and to mortify the corruptions and lusts of the flesh, lest we should crucify our Saviour afresh, and put him to an open shame.

Finally, who can contemplate the scene to which we have been referring, without reflecting on that immeasurable love, that unchangeable faithfulness, which, while the disciples fled, and even the Roman soldiers were terrified; while the sun hid his beams, and all nature seemed convulsed; remained, amidst the general consternation, constant and unmoved? "Having loved his own, He loved them to the end." Though taunted to come down from the cross, and doubtless having power to do so, He voluntarily remained transfixed to it, in order that he might "finish the work which was given him to do," and that he might "see of the travail of his soul and be satisfied." The same love to mankind which led him to take upon him the form of a servant, and to be found in our likeness, also caused him to "submit himself to death, even the death of the cross." This was the last trial of his affection, the last infliction upon his meek-enduring patience: and so conspicuously did his love and pity prevail over the dread of suffering, the suggestions of revenge, and even the pains of death, that he exclaimed, amidst his last agonies, "Father, forgive them, for they know not what they do." Such was the love of our Redeemer! Let the response of our hearts be, "We love Him, because He

first loved us;" let the language of our lives be, "This is the love of God, that we keep his commandments:" and then our eternal anthem will be, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" "for he hath redeemed us to God by his blood," "and hath made us unto our God both kings and priests."

FAMILY SERMONS.—No. CXLI.

Isaiah xxviii. 17, 18.—*Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*

THIS passage was addressed immediately to the Jews, whose whole history exhibits them as a stiff-necked and rebellious people. The forbearance of the Almighty, notwithstanding their constantly renewed provocations, is one of the most striking features of that history. He had selected them from all people, as the depositaries of his will, and the channel for communicating the blessings of salvation to the ruined race of man. "In thy seed shall all the nations of the earth be blessed," was his promise to Abraham. God continued mindful of this covenant. He spared them notwithstanding their continual relapses into sin; and, after having sent them into captivity for their transgressions, restored them to their own land; until his purposes of grace and mercy were accomplished by the coming of the Messiah. He had given them his word, but they neglected or perverted it. He had sent among them his prophets, to rebuke, to admonish, to

warn; to allure them with promises, to alarm them with menaces; but the prophets were despised and persecuted. He at last sent unto them his own Son, who came to seek and to save the lost sheep of the house of Israel, and to turn the hearts of the disobedient to the wisdom of the just; but him with wicked hands they crucified and slew: thus filling up the measure of their iniquities, until at length the threatened wrath came upon them, and they were swept as with the force of a whirlwind from the land which they had so long polluted with their crimes.

There seems to be an evident allusion in the text to this final destruction of Jerusalem by the Roman armies; for it immediately follows a verse which the New Testament has taught us to regard as a direct prediction of our Saviour's coming: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." After which, the Almighty is represented as laying judgment to the line, and righteousness to the plummet; as sweeping away all refuges of lies, depriving the impenitent of every resource, disannulling their covenant with death and hell, and treading them down with the overflowings of his vengeance. We have the authority both of the Apostle Peter and of our Saviour himself, for applying this passage to the Gospel dispensation. "Jesus saith unto them, Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner:" "and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." "Wherefore," observes St. Peter, "it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him, shall

not be confounded. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

Here, then, the words of the Prophet are shown, first, to point to Jesus Christ, as the chief corner-stone of the church of God, on whom the whole superstructure rests; and, next, to warn those of their danger who, neglecting this foundation, place their hope on any other: their refuge of lies shall be swept away in that day when judgment shall be laid to the line and righteousness to the plummet. Now, that part of the prediction which respects the promised Messiah, has long since been accomplished. Christ came, in the fulness of time, to put away sin by the sacrifice of himself; to rescue us from the dominion of sin and Satan; and to make us partakers of the Divine purity here, and of the Divine glory hereafter. And he finished the work which was given him to do; so that "whosoever believeth in him, shall not perish, but shall have everlasting life." And as the promise contained in the 16th verse has been fulfilled, so also most certainly will the threatenings which follow be accomplished. The hour is coming, when the security of the refuge to which we may have repaired shall be brought to the test. In the day of God's judgment, when the storm shall arise, and the rains descend, and the floods come, and the winds blow, then shall every refuge of lies, every false and delusive hope, be swept away: no other refuge will then avail us but Christ himself; and if we have relied for safety on any other, we shall find ourselves forlorn and undone. The strong language employed in the text is calculated to impress upon us the magnitude of the disappointment,

and the irretrievableness of the ruin which will come upon us. How much, then, does it become us, as we value the interests of our immortal souls, to examine the ground of our hope, and, rejecting every fallacious dependence, to fix our reliance firmly upon the Rock of Ages, that tried Foundation which God hath laid in Zion.

It will now be proper to advert to some of those refuges of lies on which men are apt to rely, and which, however fair and plausible they may appear, will infallibly disappoint every expectation of safety derived from them.

1. Some persons rely on the respectability of their character in the world. They are active and useful, correct and decorous, kind and courteous. They are beloved in their families, and they discharge well their public functions. They enjoy, therefore, a large share of the general regard and esteem. Now all this is good and valuable as far as it goes. In thus acting, we deserve the commendation which is bestowed upon us; and in that commendation we have our reward. But let us not delude ourselves with imagining that such a character will shelter us, when God lays judgment to the line and righteousness to the plummet. What difference would it have made to such persons if Christ had never come into the world? In their desires, pursuits, and conduct there is no reference to Him who is the way, the truth, and the life; no reference to the will of God, by which, if the Bible be true, our conduct must be regulated here, if we would escape condemnation hereafter; no reference to the future judgment, or to the rules which are to guide it. Their views are bounded by the present life. They make, it is true, a general profession of Christianity; but if they are called Christians, and not Mohammedans or heathens, it is only because their parents had previously borne the name of Christian: and

the name is almost all of Christianity which is exhibited either in their principles or their practice. They might have been the same men essentially, if they had never heard of Him whose blood alone cleanseth from sin, and by whom alone we can come to God with any hope of acceptance. Yet such, alas! is the sole refuge of numbers, who trust they will be sheltered by it at the last, and who will only, perhaps, awake from their delusion, when they find their refuge swept away by the storm which will then descend upon the ungodly.

2. Others there are, who place their reliance on belonging to the Established Church; on having been baptized in infancy; on having been regular in their participation of the Lord's Supper, and in the observance of the various forms of religion. And when at any time they experience an alarm of conscience, they quiet their fears by an increased diligence in the use of those forms. Now, the Church is certainly an invaluable institution, and it is a great privilege to have been born and educated within her pale. But the object to be answered by the Church, and by all its sacraments and ceremonies, is not to supply us in themselves with any ground of reliance, or to serve as a refuge for us, but to bring us to Christ, to make us experimentally acquainted with him in all his offices, and to retain us in a state of union with him, and dependence upon him as our sole refuge. If they are not made subservient to this one great end, of promoting our salvation through faith in his blood and by the sanctification of his Spirit, they are utterly unavailing. And yet, how many are there, who, losing sight of this truth, place their hopes on their attachment to the Church and its external forms, while its principles have never reached their hearts, and its spirit is neither felt nor cherished by them!

3. Another class found their hope of safety on the sorrow and remorse which they feel from time to time for the sins they have committed. Sometimes they are arrested in their criminal course by some serious inconvenience or danger to which it has given rise. Sometimes they are alarmed by the voice of conscience, when roused from its slumber by some awful or affecting visitation. And from these occasional interruptions of their vicious practices they derive their consolation; although, as they do not issue in true conversion, and in a renunciation of the service of sin for that of God, they ought rather to increase their apprehensions, as they will surely aggravate their condemnation. Thus they proceed, alternately sinning and repenting; experiencing these fits of remorse, which soon pass away, and which their self-love leads them to think have effaced the crimes that produced their alarm; and they please themselves with the notion, that because these crimes have left but faint traces in their own memories, they will not be found recorded against them in the book of God's remembrance. But what a wretched delusion is this! Have we then yet to learn that sorrow for sin is nothing, if it be not godly sorrow? that the repentance enjoined by Christianity is not merely regret or remorse for the sins we have committed, but a complete change of principles and practice, a revolution of the whole man, of his heart and life? We must be not only sorry for our sins, but we must utterly forsake them; we must be made new creatures in Christ Jesus, the workmanship of God himself, created anew unto good works. Any thing short of this will be unavailing to our safety, and will only prove one of those refuges of lies which will at length be swept away as with the besom of destruction.

4. There is a fourth class of per-

sons who are well acquainted with the subject of religion ; who are orthodox in their creed ; who have had at times their affections strongly excited by religious considerations ; who, having assumed a religious profession, have greatly altered their external demeanour ; and who found on these circumstances a firm persuasion of their having been really converted in heart. On this supposed conversion they look back with complacency ; and, though they cannot deny that at the present moment their hearts are alienated from God ; that they have lost their relish for communion with him ; that they feel but slightly, if at all, the influence of his power and presence, or of fear and love towards him ; and that the outward decencies of a religious profession serve to cover many a cherished appetite, and many a secret indulgence, against which the most awful denunciations of the word of God are pointed ; yet they take refuge in the recollection of what they once felt and performed. But from whatever source a person in such circumstances derives comfort—whether from the peculiarity of his religious experience, or from the mental agitations he may have undergone, or from such an abuse of the doctrines of grace as leads him to the persuasion that he has been once converted, and is therefore in no danger of final ruin—his comfort is altogether illusory ; his hope is that of the hypocrite, which shall perish, when God lays judgment to the line and righteousness to the plummet. To be safe, he must begin anew the great work of turning to God and attending to the salvation of his soul : he must cast away his refuge of lies, and repair, as a poor, miserable, lost sinner, to the only Saviour of sinners : he must deem as nothing, as worse than nothing, as only an aggravation of his guilt in departing from his God and Saviour, the soundness of his knowledge,

the extent of his experience, the notions of past conversion, with which he has quieted his conscience in a state of wilful sin : he must lay again the foundation of repentance from dead works, and faith in the blood of the Atonement, as his only refuge, his only ground of hope : he must set out afresh on his Christian course, and in the strength of Divine grace seek the daily renewal of his soul in the Divine image. Then, and then only, will he experience true peace and consolation ; then, and then only, can he count himself safe.

Such are some of the false refuges in which men vainly think to find shelter and safety. But what says the Almighty ? The storm of my displeasure shall sweep away these refuges of lies—"when the overflowing scourge shall pass through, ye shall be trodden down by it." There is here an evident reference to that great day of final judgment, in which we shall all be deeply concerned ; in which the dead, small and great, shall stand before God, to receive according to the deeds done in the body. In this world God has ordained a variety of ranks and distinctions ; but on that great day there will be no distinction, but that which separates the righteous from the wicked, him that served God from him that served him not. The highest of the sons of men cannot then obtain any exemption from the keen and impartial scrutiny of the Omniscient Judge ; nor shall the lowest be overlooked by his all-seeing eye : towards both he will act with the same strict and inflexible justice. The book of his law will be opened, and will be applied as the rule of judgment. Some persons there are, indeed, who, boasting of their religious attainments, deny that law to be binding upon them now, and who cannot therefore expect that they will be judged by it hereafter. But what say the Scriptures ? Do they give us any intimation that

the only standard of right and wrong, the Law of God, will be warped in deference to the errors and vain conceits of presumptuous men? No. Christ himself, the Saviour of sinners, the Giver of grace, the Author and Finisher of faith, the only Source of righteousness and eternal life, came to magnify this law—to fulfil it in his own person; and in doing so, to leave us an example that we should follow his steps; that, strong in his strength, and in the power of his might, we should be holy in all manner of conversation, as he who hath called us is holy. And here let us mark our Saviour's own strong and pointed declaration on the subject: "Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." How little does such language countenance the error, either of those who, on pretence of doing honour to Christ, would abrogate the Law as the rule of life and the standard of judgment; or of those who, because they dislike the strictness and extent and spirituality of the Law, the obligation of which they acknowledge in general terms, are anxious to narrow its demands and fritter away its sanctions, and, instead of rising to the level of its requirements, lower these to the level of their own scanty and heartless services. Those who trust in such refuges of lies, will in that day find themselves destitute of all shelter from the storm which will beat upon them: they will discover that they had built their hope upon the sand, and that the very founda-

Christ. Observ. No. 225.

tions of it have been swept away with an irresistible destruction.

Let it not, however, be supposed that the reference here insisted on to the Law of God as the standard of judgment, excludes the Gospel. By no means. "For this is the *work* of God, that ye believe on Him whom he hath sent;" and the Gospel, in bringing life and immortality to light, has also added fresh sanctions to the Law, and, while it has enhanced its obligations, has also given us fresh strength for its performance. But the peculiar excellence of the Gospel is, that it points out to us a sure Refuge, a Foundation for our hope which will never disappoint us, a safe Hiding-place from the storm, a salvation which is complete and eternal. Whoever betakes himself to any other refuge, does, in fact, reject Christ, and will be condemned by the Gospel no less than by the Law. Upon him, even that mercy which is higher than the heavens and stronger than death, will at length pronounce the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

Having thus shewn the nature of those refuges of lies which will be swept away in the day of God's wrath, let us turn for a few moments to the verse which immediately precedes the text, and which directs us to the only sure Refuge. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste,"—that is, shall not stumble, shall not be disappointed. We have seen that this passage points distinctly to Jesus Christ, and him crucified. If, then, we have hitherto been trusting to other refuges, let us now learn true wisdom,—the wisdom of trusting our souls, our eternal interests, wholly and exclusively to our blessed Redeemer. Here is the very refuge we want, the very rock on which we may

safely build our hopes. Here, and here alone, shall we find that solid resting-place, that stable foundation, which is capable of sustaining our souls when the heavens shall pass away as a scroll, when the earth and all that it contains shall be burnt up, when the elements themselves shall melt with fervent heat, and when the whole visible creation shall be dissolved. And when we consider, that to each of us the day of our death is big with all the awful importance of the day of this world's final doom; and how rapidly we are hastening, as on the wings of a tempest, to this awful consummation; what manner of persons ought we to be in all holy conversation and godliness! Let us not, I beseech you, mispend the short interval of life which remains, before the realities of the eternal world, if unheeded now, shall break in upon us with terror and dismay. Those who have placed their trust in any refuge of lies, shall then sink in irretrievable ruin; while those who have trusted in the Rock of Ages shall be everlastingly secured against every evil, and shall be put into possession of happiness large as their utmost wishes, and lasting as their immortal souls. Oh! let not the events, the business, the cares, the pleasures of this life, withdraw our thoughts from God, and interfere to the ruin of our souls. If the things belonging to our peace have been hitherto neglected, let us attend to them now, while space is still mercifully allowed us for repentance. If, after being thus warned and admonished, we continue still to harden our hearts against God, what security can we have that we shall not be suddenly destroyed, and that without remedy?

But observe, that all this, awful as it is, is addressed to those who *do* entertain *some* concern for their souls, *some* apprehensions about futurity; for otherwise they would not even have thought of providing themselves with any other refuge, however

inadequate. But is there not a large class who live as if they had no God to serve, no soul to save? If, then, even those who entertain some anxiety on this point, who are looking out for a refuge to shelter them in the day of God's judgment, but who have betaken themselves to some other refuge than Christ, shall be disappointed of their hope; what must become of those who never bestow one serious thought on the subject, who are utterly regardless of futurity, and are content with a mad indifference to brave all the terrors of death, judgment, and eternity? Are any of us conscious that such is our case? O let us reflect on our folly, our guilt, and our danger! It never can be too late for us to retrace our steps, while life is continued to us. In the concerns of this life, indeed, reflection is often unavailing; nor can the evil brought upon us by our folly and misconduct in many cases be repaired. But it is not so with the concerns of our souls. Here, the evil we have brought upon ourselves may be remedied.

"Come unto me," says the Saviour, "all ye that labour and are heavy laden, and I will give you rest... Him that cometh unto me, I will in no wise cast out." Though we may have reached the eleventh hour of life, we shall still be welcome, if we return in penitence and prayer to Him from whom we have revolted. He that made us will in that case have mercy upon us: He will receive us as his long-lost but returning children: He will dry our tears, and turn our mourning into joy and gladness: He will clothe us with the robe of righteousness, and the garment of salvation, and will admit us to a participation of his own glory. Amen.

To the Editor of the Christian Observer.

A CORRESPONDENT in your Number for July (page 443,) in reply to a statement of Archdeacon Hook,

has convincingly shewn, from Chillingworth, the general intelligibility of the sacred Scriptures to the poor, even though unassisted by the aid of human commentaries. Fully agreeing with him in this point, I was glad to find him adding in his postscript, that he was not arguing "against the *usefulness*, but against the *indispensable necessity*," of such assistance to the unlearned reader. There is perhaps, to many minds, some danger in the present day of verging to an error the opposite of that which Chillingworth has so zealously confuted, by undervaluing the subsidiary aids which God has graciously put into our possession for coming to the right knowledge of his word. But surely there is a wide difference between making a human comment a necessary accompaniment to the Bible, and discarding such assistance altogether, as a useless or dangerous hand-maid to the Sacred Volume. In speaking of the supreme importance of the Scriptures, and their sufficiency to make even the poor and unlearned wise unto salvation, if studied with simplicity, sincerity, and prayer; we should always take care not to disparage the labours of devout and learned men, who have devoted their lives to sacred studies, and have left the result of their labours for the edification of posterity. The following short extract from the venerable John Fox's preface to the transla-

tion of Luther's Commentary on the "Psalms of Degrees," will shew how justly that eminent divi^e thought on this subject; and I adduce it the rather, as the example of Luther and the commendation of John Fox will probably weigh with peculiar force on the minds of those who are most likely to fall into the error in question.

"Albeit the reading of the Scripture itself, and the simple text thereof, without further helps, hath matter enough to give intelligence and instruction sufficient for the soul of man to salvation, if with heart and diligence it be earnestly applied and followed, as it should; yet, notwithstanding, the help of good commentaries and explications annexed withal, especially such as be learned and godly, is not hurtful, but rather is *much requisite* and *greatly needful*, both for opening of places of difficulty, for dissolving doubts, and debating of controversies, such as may and used many times to happen. Therefore most highly bound we are to the goodness of our Lord and Saviour, who hath herein so well provided for our infirmity, in blessing this time of ours so plentifully with so many learned writers and worthy workers in his word; as in all times he hath done, but most chiefly in this time of ours is now to be seen."

ARBITER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

It has often struck me, that Palestine is eminently the land of pastoral poetry. In that delightful country, flowing with milk and honey, abounding in rich landscape, and blessed with a fertile soil, and where the people, at least in the earlier stages of their history, enjoyed an extraordinary share of political freedom, many of the visions of Arcadian fable were probably realized. Indulging

in this train of thought, it occurred to me, that the custom, which existed among the young women of Israel, of going every year to the mountains to bewail the sacrifice of Jephthah's daughter, who, whatever the commentators may say, it seems to me was really sacrificed, would be a good topic for a Hebrew eclogue. I send you the fruits of a few hours' labour on the subject.

As Jephthah was a Gileadite, I

have laid the scene in Gilead; and I future state. I do not pretend to have, as you will see, followed War- vindicate the opinion; I only state burton, in supposing that the Israel- the fact.
 ites had at that time no very clear Aug. 20, 1820. S. N. Y.
 and fixed ideas on the subject of a

THE LAMENTATION OF THE VIRGINS OF ISRAEL FOR THE DAUGHTER OF
 JEPHTHAH: A HEBREW ECLOGUE.

1. Haste, virgins! haste to climb yon sunny mountains,
 And join the dance in those melodious bowers.
 Haste! crown your urns from Gilead's purest fountains,
 And weave your wreaths of Gilead's sweetest flowers.
 For once again the slow revolving hours
 Have brought the day when weeping Palestine,
 From wild Idume's groves to Sidon's towers,
 Bewailed the daughter of her noblest line,
 And Moloch's offerings smoked upon Jehovah's shrine.
2. And ever on the day that viewed her led
 To that dire rite, in deepest terror calm,
 Around her grave the youths and damsels shed
 Rich odorous gums, and twine the verdant palm;
 While many a sacred dance and mournful psalm
 Bewail the victim of reluctant slaughter;
 And Ephraim's hills, and Gilead's groves of balm,
 And the green rocks by Jordan's dark blue water,
 Echo the funeral dirge of Israel's fairest daughter.
3. "Oh! child of heroes, if in death thou lovest
 The land thy virgin blood was shed to save,
 Hear from the happy realms where now thou rovest
 The solemn lay we warble o'er thy grave.
 For prophets tell, that to the good and brave
 Our fathers' God assigns a happier dwelling,
 Where gorgeous streams of liquid emerald lave
 Refulgent groves, all groves of earth excelling,
 Where heavenly music floats, through the rich branches swelling;
4. "Where heaven in endless sapphire burns above,
 And earth smiles gaily on the smiling skies;
 Where flowers more radiant than the blush of love
 Are fann'd by breezes softer than its sighs;
 Where seraphs furl their wings, whose countless dyes
 Burn with the glories of departing day,
 And, as in Eden's earlier Paradise,
 Delight with men through those fair scenes to stray,
 And all their Maker's works and all his love display.
5. "Hope views thee living—Nature mourns thee dead;
 And, fairest, we must weep,—though not for thee.
 Oh, who can stand above the grassy bed
 Of that fair form which we no more must see,
 Nor think, how thy dark eyes flash'd forth with glee,
 When thy great father's conquering arms were sung
 From broad Euphrates to the Western sea,
 Bless'd by each heart, and prais'd by every tongue,
 And clouds of incense rose, and songs of triumph rung?
6. "Haste! fling green garlands through the crowded street—
 Roll back the portals—let the trumpet sound—
 Throng every battlement, the Chief to greet
 Who comes with glory's brightest chaplet crown'd;
 And, as he passes, scatter odours round.
 Heard ye the thunders of his gilded car?
 Saw ye his milk-white coursers paw the ground?
 While sobs, and shouts, and clapping hands, afar
 Hail the triumphant track of Israel's saviour's star."

7. "See! from the gates a lovely train advance
To greet their prince with symphony and song.
Who, who, more fit to lead the hallow'd dance,
Than she, belov'd so well, unseen so long?
On either side rolls back the gazing throng,
As those celestial forms, with airy tread
And brandish'd timbrel, blushing, glide along.—
But He——why shakes he with convulsive dread,
And heaves that shuddering groan, and hides his helmed head?
8. "Oh! daughter of a father's tenderest care!
Oh! victim of a father's cruel faith!
Yes—thou must die! Those snowy brows must wear
The sacrificial, not the bridal, wreath.
For joyful state, for clarion's jocund breath,
For wedding dance by kindred maidens led,
Thine is the mournful pomp and dirge of death!
Dark is the spouse, fair maid, whom thou must wed,
And dire the nuptial rite, and cold the nuptial bed.
9. "Yet, even while trembling on the brink of life,
No voice to cheer her, and no hand to save,
She calmly saw the shrine, the flame, the knife,
And smiled on horrors that appal the brave,
She wept for him who doom'd her to the grave.
With her last ebbing breath she faintly blest
The frantic wretch who took the life he gave;—
His white and writhing lips to her's she press'd,
And hid her dying face upon his sobbing breast.
10. "Therefore on this sad day, with mournful pleasure,
Thy spotless fame, thy cruel fate we sing,
And hail thy name in many a tuneful measure,
And gird thy bier with many a choral ring:
Therefore, upon thy couch of turf we fling
Each dewy flower, which like a jewel glows
Around the brilliant coronal of spring,—
The painted tulip, and the pale primrose,
And violet, which, like thee, in chastest beauty grows.
11. "Twine, sisters, twine the bashful rose, which lent
Her breath its fragrance and her cheek its bloom,
And spread those modest tints, that balmy scent,
To grace a fairer, sweeter victim's tomb:
And twine the thyme, which yields its rich perfume,
When bruised and wounded by the heedless tread;
For, like that flower, beneath her cruel doom
In patient loveliness she bow'd her head,
And round her murderer's path delight and blessings shed.
12. "From the clear bosom of yon shaded lake,
Haste, cull the broad-leav'd lily's virgin flower:
When whirlwinds rend the oak and waste the brake,
And heaven is dark with hurricane and shower,
Its frail white cups defy the tempest's power:
And she, as pure, as modest, and as fair,
When fate and frenzy brought the deadly hour,
Smiled with pale, gentle firmness on despair,
And meekly arm'd her soul to suffer and to dare.
13. "Oh, noblest, purest, gentlest, fairest, best!
Martyr of fame, of freedom, and of love!
Long round the bed of thine eternal rest
Shall snowy feet in mazy circles move.
Long may the pensive virgin footsteps rove,
When ocean burns beneath the blush of even,
Through the dim shade of thy sepulchral grove.
And to the turf where thou art laid be given
The sweetest flowers of earth, the softest tears of heaven."

To the Editor of the Christian Observer.

To the sixth edition of Mrs. Hannah More's "*Moral Sketches*," is prefixed a brief but interesting review of the reign and personal character of our late Monarch, which, for the sake of those of your readers who possess only the former editions, as well as to give greater publicity to the passage, I could wish to see embodied in your pages, by way of supplement to the extracts already given in your review of the work—(see *Christian Observer* for 1819, p. 668.) I will not anticipate the reflections which your readers will feel inclined to make upon the subject; but shall proceed, without further introduction, to the passage itself;—a passage which, independently of its intrinsic merit, claims attention from the high value so justly ascribed to the writings of its much revered author, who, at a time of life which must doubtless need repose, and after domestic afflictions which must have enfeebled a mind less vigorous in its energies, or less supported by the consolations of religion and the near prospect of the glories of eternity, is still found at her post of duty, anxiously interested in the passing scene, and zealously employed in promoting the best interests of her country by her truly scriptural and eminently useful publications.

F. L.

"If there be such a thing as a character formed of the elements of the land which gave it birth, it was realized in the instance of our now beatified Sovereign. Our King exhibited the exactest specimen of the genuine English gentleman in its highest and fairest form: he had not only the general stamp and impress, but the minor modes and peculiarities of a Briton. He was also a fair representative of the religion of his country: he was a Protestant, not in name, but in heart and soul.

"He began his reign with an act of self-control, which gave a flattering presage of his future magnanimity.

He sacrificed, in the tenderest point, passion to duty. In the bloom of life, young, ardent, and a king, he felt there was something to which even kings must submit—the laws of their country. He made the sacrifice, and, by so doing, was rewarded in his large and lovely family by the long enjoyment of the dearest blessings of domestic life in their highest purity, and in the greatest human perfection. A strict conscientiousness seems to have pervaded every part of his character: it appeared in his frequently repeated solemn reverence for his Coronation Oath; in his uniform desire to promote the good of his people; in his zeal for the spiritual welfare of the poor, expressed in a sentiment too notorious to require repetition. The fear of God seems to have been supremely his governing principle; and a deep sense of his own awful responsibility, the corresponding result of that principle.

"If, from a too tenacious hold of an opinion once adopted, he might be chargeable with a political error in a persevering contest with the Western Continent, yet even then his pertinacity was principle; and if he was wrong, it was his judgment which erred, and not his intention: but he knew, even in this case, how to retract gracefully a favourite opinion when the event required concession. In a visit he made from Cheltenham to Dean Tucker, at Gloucester (who had written strongly in favour of a separation,) the King had the candour to say, 'If, Mr. Dean, we had followed your advice by an earlier termination of the war with America, we had acted wisely; you were in the right.' This the Dean repeated to the writer a few days after, together with the whole conversation, which was so honourable to the good sense, general knowledge, and rectitude of mind of his Majesty, that it is to be regretted that it had not been preserved.

"His understanding, though per-

haps it had not received the highest cultivation of which it was susceptible, was soundly good, and the whole bent and bias of that understanding was turned to objects of utility. In such of his conversations as have been recorded by Johnson, Beattie, and others, his talents are seen to great advantage. His observations are acute, and his expressions neat. In the details of business he was said to be singularly accurate, and particularly well informed in the local circumstances of whatever place was the subject under consideration. His domestic duties were filled with eminent fidelity, and uniform tenderness. His family enjoyment were the relief and solace of his public cares; while the proverbial correctness of his court furnished a model to contemporary sovereigns, and bequeathed a noble pattern to his own illustrious posterity. He observed the law of kindness as scrupulously as he observed all other laws; nor was its exercise limited to those about his person or court, but extended to as many of inferior rank as fell under his observation.

"He was strictly punctual in the discharge of his religious duties,—a practice which alone could have enabled him to fulfil his other duties in so exemplary a manner. The writer has heard an inhabitant of Windsor (a physician of distinguished learning and piety) declare, that in his constant attendance at the morning chapel, his own heart was warmed, and his pious affection raised, by the devout energy of the King's responses. Who shall presume to say what portion of the prosperity of his favoured people may have been obtained for them by the supplications of a patriot, paternal, praying king?

"Firmly attached to the Church of which God had made him the supreme head; strong in that faith of which God had appointed him the hereditary defender; he yet suffered no act of religious persecution to

dishonour his reign. His firmness was without intolerance, his moderation without laxity.

"Though involved in darkness, both bodily and mental, for so many of his latter years, he was still regarded with a sentiment compounded of sorrow, respect, and tenderness. He was, indeed, consigned to seclusion, but not to oblivion. The distinctions of party, with respect to him, were lost in one common feeling; and the afflicted Monarch was ever cherished in the hearts of the virtuous of every denomination, whether religious or political.

"Even in the aberrations of reason he was not forsaken. The Hand which inflicted the blow, mercifully mitigated the pain. His wounded mind was soothed by visionary anticipations of heavenly happiness.—Might not these fanciful consolations indicate something of the habit of a mind accustomed in its brightest hours to the indulgence of pious thoughts? And may we not in general venture to observe, in vindication of the severest dispensations of the Almighty, that even during the distressful season of alienation of mind, the hours which are passed without sorrow and without sin, are not, to the sufferer, among the most unhappy hours?

"Notwithstanding the calamities with which it has lately pleased God to afflict a guilty world—calamities in which England has had its share, though by no means an equal share—yet the reign of the Third George may be called a brilliant and glorious period. Independently of the splendour of our geographical discoveries, our Eastern acquisitions, and other memorable political events, we may challenge any æra in the history of the world to produce a catalogue of the twentieth part of the noble institutions which have characterized and consecrated this auspicious reign. Of these, some have successfully promoted every elegant art, and others every useful science. Paint-

ing, statuary, and engraving, have been brought into fresh existence under the Royal patronage: the application of chemistry and mechanics to the purposes of common life, has been attended with unexampled success: signals at sea have been reduced to a science: the telegraph has been invented: military tactics are said to have been carried to their utmost perfection. Among the gentle arts of peace, the study of agriculture, which the King loved and cultivated, has become one among the favourite pursuits of our honourable men. The time would fail to recount the numberless domestic societies, of every conceivable description, established for promoting the moral and temporal good of our country. Persons of high rank, even of the highest, men of all parties and professions, periodically assemble to contrive the best means to instruct the ignorant, and to reclaim the vicious; to relieve every want which man can feel, or man can mitigate; to heal the disturbed in mind, or the diseased in body; nay, to resuscitate the apparently dead. Prisons have been converted into places of moral improvement, and the number of churches have been rapidly multiplying. But the peculiar glory which distinguishes the period we are commemorating, is that of our having wiped out the foulest blot that ever stained, not only the character of Christian Britain, but of human nature itself, by the abolition of the opprobrious traffic in the human species.

"If we advert to other remarkable circumstances which distinguish this reign: while new worlds have been discovered in the heavens, one of which bears the honoured name of the Sovereign under whose dominion it was discovered, on the earth Christianity has been successfully carried to its utmost boundaries. In this reign, also, it has been our pre-emi-

nent glory to have fought single-handed against the combined world; yet, not by our own strength, but by the arm of the Lord of Hosts, England has been victorious.

"England, it is true, labours at present under great and multiplied, but we trust not insuperable, difficulties. We have the misfortunes of a depressed commerce, but we have the consolation of an untarnished honour; we have still a high national character; and in a nation, character is power and wealth. To the distresses inflicted by Divine Providence, our own countrymen had made a large and most criminal addition. In looking out for the causes of this appalling visitation, may not one of those causes be found in our not having used the sudden flow of our prosperity with gratitude, humility, and moderation? Great are our exigencies, but great are our resources. We possess a powerful stock of talent and of virtue; and in spite of the blasphemies of the atheist, and the treasons of the abandoned, we possess, it is presumed, an increasing fund of vital religion.

"Were these and all our other numberless resources thrown into one scale, and applied to the same grand ends and objects; would party at this critical juncture renounce the operation of its narrowing spirit; would every professed patriot show himself zealous, not for the magnifying of his own sect, but for the substantial interests of his country; what a mighty aggregate of blessings would be the result, and how reasonably might we then expect the Divine favour in a union so moral, so patriotic, so Christian!

"It has pleased God, in his mercy, to restore to health the son of our late monarch, and to place him on the throne of his illustrious ancestors. We have the sanction of his own Royal word, that he will walk in the steps of his beloved parent.

"We have an earnest of his gracious intentions. Every church has resounded with the Royal Proclamation for the encouragement of piety and virtue, and for punishing profaneness, vice, and immorality. He has pledged his honour—honour is the law of kings—and his honour is unimpeachable. In spite of the machinations of the wicked, he wears by acclamation his hereditary crown, and

'May He who wears the crown immortally,
'Long guard it his!'

He has commenced his reign auspiciously, with a public act of wise and well-timed beneficence. By his majesty's dedication of a large portion of land, with a noble pecuniary bounty, to a most important purpose, Dartmoor will hold out to posterity a lasting monument of Royal liberality. By this permanent establishment for the protection and support of a large class of helpless, houseless beings, not only will the desert be literally converted into a fruitful field, but the neglected plant will be reared and cultivated, the body rescued from the miseries of want, the mind from the desolation of ignorance, and the heart from the corruptions of idleness and the ravages of sin;

'These are imperial arts, and worthy kings!'

"O may he so live in the hearts of his people, and so reign in the fear of God, that it may become a matter of controversy among unborn historians, whether the Third or Fourth George will have the fairest claim to the now proverbial appellation of the *best of kings!*"

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Vol. for 1819, p. 442, requests information as to the best mode of ventilating churches; and being myself much interested in this subject, I have

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looked anxiously, but in vain, for an answer to his query. The point is of great importance to the physical convenience of the worshipper; an inattention to which often renders it difficult to keep the mind duly fixed upon spiritual duties. I have sometimes attended crowded charitable meetings, where I could as little enjoy the interesting remarks of the various speakers, as an animal under an exhausted receiver be allured by the most delicate and appropriate food. How to remedy the inconvenience is the question for consideration.

In the first place, in the case of new buildings, the object may be usually facilitated by a due attention to this point in the original construction; and in those already erected, windows and ventilators might often be added in convenient situations, for carrying off the heated and contaminated atmosphere, which, as it ascends and escapes by the apertures prepared for its emission, will be supplied by the external air without any human contrivance. The misfortune, however, is, that this process is seldom complete; and is necessarily productive of partial currents, which are more inconvenient to many persons than even vitiated or over-heated air.

In ventilating a building, two points are to be attended to, which, though quite distinct, are very often confounded—namely, the *quality* and the *temperature* of the air. In most cases in which persons complain of the *heat* of large assemblies, it is not so much the mere *heat*, as the *vitiated state* of the atmosphere, that oppresses them. A person can exist for a long time in air heated even beyond the point of boiling water, provided it be pure; but if, by repeated breathing or other means, it be deprived of its oxygen, or impregnated with deleterious gases, it becomes incapable of respiration, whatever may be its temperature. I have often found crowded churches

most oppressive in cold weather, because, every aperture being carefully closed against the external atmosphere, the vitiated and moist vapours have less opportunity of escaping than in summer, when the doors and windows are thrown open.

To remedy the evils arising from contaminated or over-heated air, various methods have been contrived. For the former inconvenience it has been proposed, and the experiment tried, to throw in a gradual supply of pure oxygen gas by means of a chemical process; but this plan, besides being difficult to manage, and very expensive, is obviously inapplicable, for a variety of reasons, to the case of most crowded buildings, especially churches. It only remains, therefore, to *change* the body of air, instead of attempting to *purify* it by artificial processes.

In order to change the air (supposing the usual mode of ventilation by doors, and windows, and other apertures, to be found insufficient; which, however, they would not so often be, if matters were scientifically contrived to effect the purpose,) it becomes requisite either to *pump in* fresh air, which will expel the old; or to *pump out* the old, which will make room for the admission of new. Either process is adequate to the end, as all fluids must and will find their level, as long as a single aperture, were it but a key-hole, remains for their transmission. The usual agent employed in artificial ventilation, for thus forcing in good air or drawing out bad, is *fire*; which, by its property of heating and rarefying air, may be applied in a variety of ways to effect the object. The usual plan is by means of stoves, pipes, and other apparatus, placed in a contiguous apartment, to throw in a stream of heated air near the floor of the building, which rises and expands itself throughout the whole body of the air contained within the walls. Every particle of air thus

forced in necessarily expels an equal quantity; and thus a continual circulation takes place. This method is employed rather to regulate the *temperature* than the *quality* of the air: indeed, in careless hands, it often injures the latter in proportion as it heightens the former, as most persons can witness who have breathed or scented the *burnt air* which fills many public buildings and private houses where this plan of warming the apartments is adopted. With *good management*, however, it is capable of effecting every necessary object in the most perfect manner; as it gives the power both of altering the temperature and increasing the circulation. We cannot, however, always hope for good management in things of this nature, the principles of which are not understood by those to whom it usually falls to regulate the process. The use of steam, for heating the metallic tubes and surfaces employed in artificial ventilation, will indeed prevent the unpleasant and noxious effluvia of scorched air; but this method also has its inconveniences; and the apparatus for all these processes is complicated and expensive.

There is, however, a very simple, cheap, and effectual plan, which might be adopted without inconvenience in all buildings where the object is simply to *ventilate*, and not to *warm*, the air; as is usually the case in crowded assemblies. This plan is nothing more than to draw off the respired and heated air (which always ascends to the ceiling,) by means of a pipe or pipes perforating the roof and opening into the external air; through which pipes a constant and rapid stream of air is to be maintained by means of artificial heat. The methods of applying this power are various. In a sick-room, for instance, or crowded school-room, or close bed-chamber, or in a ship, let an aperture be made through the ceiling, or towards the top of the wall

or windows, through which a pipe open at both ends is to pass upwards into the chimney or the open air. With this pipe a lamp or candle must be so connected that the air which is decomposed or rarefied by its flame shall escape *only through the pipe*. A constant current will be thus perpetually maintained; the impure air of the apartment will be drawn off; and fresh air will be gradually supplied from the doors and windows to make up the deficiency. In an ordinary apartment, where a light would otherwise be burned, the expense of this ventilation would be literally nothing but fixing the pipe, which might be easily managed so as for the aperture not to disfigure the room. A few lamps skilfully applied in this manner would probably keep a large and crowded building adequately ventilated.

But a still more powerful, and often more convenient, mode of effecting the object, especially in churches, would be, simply to fix an open pipe, as before, in or near the ceiling; and to extend it to a stove or fireplace, either in the building itself, the vestry, or even an adjoining house. The pipe must descend below the level of the stove, and then be bent, and made to pass upwards through the fire, or at the back or side of it, and thence be carried a short way up the chimney, or into the open air. The air in the part of the pipe bent upwards being rarefied by the fire, would ascend and escape, and the deficiency would be supplied by the vitiated air from the interior of the building through the aperture in the ceiling, and fresh air would gradually flow in at every door, window, and crevice, to keep up the equilibrium. If one pipe were not sufficient, two or more might be used. It is only necessary, in this and every other mode of ventilation, to contrive that the fresh air flowing into the building shall have its current so directed as not to be inconve-

nient to the persons assembled. This may be easily effected by fan-lights, casements, or other contrivances, so fixed as to deflect the stream of wind to a convenient angle, in order that it may mix with the body of air in the building without blowing directly upon any part of the congregation.

The plan here suggested, as before observed, is only for the purpose of *ventilating*, and not *warming* churches. The latter is quite a secondary point, and in country churches is seldom thought of. Where, however, it is considered necessary, it may be effected in any of the usual methods, which will not interfere with, but rather assist the foregoing process. Stoves and fires in a church possess the advantage both of ventilating and warming the building; but they cause partial currents, and, unless fed by pipes from without, vitiate the air by absorbing its oxygen. A great inconvenience from them is, that, being placed above the level of the floor, they cause a constant rush of cold air to the feet, and hot air to the body. To obviate this inconvenience, the fire ought always to be below the level of the pavement.

Where a stove is already used in a church, it would be very easy to employ it for the purpose of ventilation as well as warmth. Let a pipe, reaching nearly to the ceiling, and open at top, be brought down the side of the building and bent as before *under* the stove. The stove must be made air-tight, except through this pipe, which has a communication with the body of air in the interior of the building, at or near the ceiling. The fire being lighted, the air will rush up the chimney; but the whole apparatus being air-tight, the place of this rarefied air can be supplied, and the fire fed, *only* through the ventilation-pipe, which will thus draw off the vitiated air from the interior of the building, and carry it through the chimney, into the open air, while fresh air flows in from

every crevice to supply its place. The whole apparatus may be concealed, or rendered ornamental, if necessary.

I trust these observations will not be considered inappropriate to your pages, especially as they have reference to a point of great importance to the frequenters of charitable meetings and crowded churches. It is justly remarked by Mr. Cecil, in his "Remains," that "There is too little attention in many churches to man as man. I would consult his convenience in all lawful points. If

he could sit easier on cushions, he should have cushions. I would not tell him to be warm in God's service, while I leave him to shiver with cold. No doors should creak; no windows should rattle."

There is much wholesome suggestion in this advice, and I offer it as my apology for troubling you with the present remarks, which concern not less the mental composure than the health and physical convenience of the worshipper.

PULMONARIUS.

REVIEW OF NEW PUBLICATIONS.

Sermons preached in the Parish Church of High Wycombe, Bucks.
By the Rev. CHARLES BRADLEY,
Curate of High Wycombe. Vol.
II.* London, 1820. pp. 598.

AMONG the effects of the general extension of information, one has been to tear away the veil of mystery which hung around many subjects, and to produce in the public the habit of judging for themselves on a variety of important points respecting which they were once accustomed to imbibe implicitly the opinions of their teachers. The result has been, to render any attempt at mysterious concealment both impolitic and unpopular. The three learned professions have all felt the effects of the change. The courts of law no longer conduct their proceedings under the covert of a learned language; the physician finds that more than the solemnity of a technical jargon is necessary to gain public confidence;

* The first volume having been some time before the public, and the fourth edition being on sale, we shall confine our remarks and extracts exclusively to the second, which is just published, and is consequently less extensively known. The merits of both are about equal.

and the divine, bereft of much of the prescriptive reverence which once attached to his office in the sight of his parishioners, is constrained to adapt his exertions to the existing state of things, and to acquire by the propriety of his conduct, and the acknowledged excellence of his pulpit instructions, the respect which cannot any longer be secured by a mere assumption of sacredness and infallibility. The sermons of the clergy are judged of with the same freedom as a secular composition: it is not what the preacher says, but what he can prove, or what at least appears to the hearer to be proved, that commands assent. The best way to counteract any evil consequences arising from this freedom in the laity, is for the clergy to exercise the same, or even a severer criticism upon themselves; and particularly, in the article of preaching, to fix in their own minds a standard so high, that they need not fear the increased information of the age, as far at least as it is content with censuring only what is really deserving of castigation.

In thus adverting to the critical spirit of the times as respects pulpit compositions, we are not defending that spirit, at least in its excess.

Indeed, nothing can more strongly counteract the effects of public instruction than the undue indulgence of such a temper of mind; for where it becomes predominant, it must necessarily subvert that Christian simplicity and docility which are requisite for the right reception of sacred truth. The hearer ought, indeed, to endeavour to ascertain whether the general tenor of a sermon agrees or disagrees with the Sacred Oracles, and to approve or censure accordingly; but this is a very different thing from that spirit of captious criticism which makes a man an offender for a word. Some distinction must, however, be made between preached and printed sermons. We go to the house of God for better and humbler purposes than to criticise the structure or style of a discourse—it is the spiritual food which is set before us at the moment; and it is our duty and privilege rather to derive what nourishment we can from it, than to waste the opportunity in criticising the mode in which it happens to be presented for our acceptance. But a published sermon seems voluntarily to invite a severer examination: it lays aside the plea of the solemnity due to sacred worship, and throws itself on the stream of current literature to find its level. We would not, indeed, even here encourage a cavilling or fastidious spirit; for candour, delicacy, and a certain degree, we might say, of reverence, are due to a composition which professes to have been drawn up for far higher than literary ends, and which appeals to us on subjects of infinite and eternal importance. But from fair and temperate criticism a volume of sermons ought not to be exempted, any more than a volume of poems or essays; especially when we consider how much benefit both the composers and the hearers of sermons may derive from a judicious exposition of their excellencies and defects. There are, indeed, some few per-

sons, both preachers and hearers, who view a sermon as an effusion so far removed from every thing which affects ordinary compositions, and are accustomed to speak of the promised assistance of the Holy Spirit in the pulpit as falling so little short of direct inspiration, that they regard with a sort of horror every remark upon a sermon which has reference to its style or structure, the selection of its topics, or the propriety of its quotations. But, with the exception of a few individuals of this cast of mind, the importance of attending to the subsidiary as well as the higher aids of the pulpit is readily acknowledged; and we do not fear to be considered as unscripturally intrenching upon sacred things, when we take a literary as well as religious survey of the published discourses which fall under our critical inspection.

It will not, we hope, be inferred from these preliminary remarks, that the work before us calls for any severe exertion of this duty. So far from it, Mr. Bradley's volumes are highly respectable in a literary as well as theological point of view, and will furnish some suggestions which may be of utility to less accurate and methodical preachers.

With regard to the general structure of his discourses, Mr. Bradley has adopted the useful practice of dividing each sermon into separate heads; thus putting the hearer or reader in full possession of every topic of the discussion, and assisting the understanding to comprehend, and the memory to retain, the substance of the discourse. We have often pointed out the utility of this method above the polished flow of an essay; in which an ordinary hearer usually finds it difficult to discern the drift, or to collect the separate arguments and illustrations. We are glad to perceive that the national pulpit has begun so widely to resume this old homiletic custom; and that

while we avoid, as common sense and good taste equally require, the minute intricacy of division and subdivision in which some of our old divines displayed their ingenuity and patience, we are not ashamed to break in upon the even flow of a discourse with a firstly, secondly, thirdly, or other intelligible notification of plan and argument. This practice is also usually as beneficial to the preacher as to the auditor: for while the latter more clearly understands, and more easily retains, the substance of the disquisition; the former is obliged to think more methodically, and to delineate in his mind the whole outline of his discourse before he ventures to fill up any single part.

Our author's divisions are usually very happy; and often possess the threefold merit of flowing from the text, of being connected with the subject, and of rising in regular gradation above each other. These three points should always, as far as possible, be attempted to be secured by the writers of sermons. If the division does not flow from the text, the discourse is rather an essay on a given subject, than an explanation and application of the passage professedly under deliberation, which thus becomes only a motto to the argument. The connexion of each division and subdivision with the general subject, is also of great importance; otherwise, in place of a satisfactory discussion of a fixed set of topics, we have a sermon of patchwork, the various parts of which have little or no real connexion, and are brought together only because the separate words or clauses of the text happened to furnish an apology for their introduction; of which the preacher was perhaps glad to avail himself, in order to have a sufficient quantity of matter for his discourse without the labour of collecting ample materials on a few select topics. And here, advocates as we are for the system of generally dividing ser-

mons into well-defined heads, we fear the practice is sometimes made subservient to indolence, especially by extempore preachers. We have more than once heard a clergyman say to a friend, "Give me a division for my sermon to-morrow," with a tone which seemed to imply, that, a suitable division being found, the whole affair was accomplished. But this is far from being the case; for to fill up the heads of a good division with rich, valuable, and appropriate matter, must be a work of much study and reflection. It is indeed easy, after having projected two or three heads, and subdivided each into as many more, to occupy the allotted time of a sermon by a few common-place remarks under each: there is scarcely a boy in a National School who is not master of a sufficient stock of divinity for this purpose: but it is a very different exertion of mind to make the divisions and subdivisions rise, as it were, in regular progression, each dependent upon and growing out of the other; and to fill up each, not with mere casual remarks or random quotations from Scripture, which might serve as well for any other sermon connected with the same topic, but with arguments, texts, illustrations, and appeals in strict consonance with the general frame and bearing of the discourse.

In both these points Mr. Bradley's sermons deserve praise; for his divisions are not only generally good in themselves and appropriate to his subject, but are worked out with such materials as prove that he does not multiply his heads in order to spare himself the labour of thought, or content himself with expending all his power upon the mere skeleton of a discourse, thus putting off his hearers with a threadbare enumeration of topics, which the preacher is too indolent or too unskilful to clothe with their appropriate vestments.

We purpose to give two or three

specimens of the manner in which our author divides his sermons; and then to present a few passages illustrative of the mode in which he fills up his outline.

Opening almost casually towards the middle of the volume, we find two discourses, respectively on "the Repentance of Judas," and "the Repentance of Peter." The first is from Matt. xxvii. 3—5. The author proposes to consider, first, Wherein the repentance of Judas resembled true repentance; and, secondly, Wherein it differed from it. Under the first head, he shows that the repentance of Judas resembled true repentance, 1. In that conviction of sin from which it sprang; 2. In the open acknowledgment of his guilt; 3. In the sorrow with which his repentance was accompanied; 4. In the self-condemnation to which it led; and, 5. In his anxiety to counteract the evil consequences of his crime, and his renunciation of its fruits. All these particulars are perspicuously inferred from the words of the text. But, secondly, it *differed*, 1. In its origin; 2. In the object of his sorrow; 3. In its extent; and, 4. In its result. The whole discourse forcibly points out the difference between the repentance of Judas, and that godly sorrow for sin "which needeth not to be repented of." The practical lessons derived by the preacher from his subject are, 1. That we may bear a very close resemblance to the disciples of Christ, and yet remain in the number of his enemies and share their condemnation; 2. That a profession of attachment to Christ aggravates the guilt of sin, and renders an indulgence in it peculiarly dangerous; and 3. That no man can eventually be a gainer by sin.

The "Repentance of Peter," which follows that of Judas, and seems intended as a counter-part to it, is from Luke xxii. 60—62. We are invited by the preacher to consider, first, The *means* by which it was produced:

secondly, The *sorrow* which accompanied it; and, thirdly, The *effects* by which it was followed. The means are shown to be, 1. A circumstance apparently unimportant: "while he yet spake, the cock crew;"—2. The interposition of our Lord, who took advantage of that circumstance to recall the thoughts of the Apostle: "The Lord turned and looked upon Peter;"—3. His own serious reflection: "Peter remembered the word of the Lord." The *sorrow* of St. Peter is described as of a *softening* nature: "he wept;"—as *acute*: "he wept *bitterly*;"—and as secret and unostentatious: "he *went out* and wept." The *effects* of his repentance are shewn to have been, 1. An increasing love for his Divine Master; and, 2. Greater zeal and boldness in his service. The whole is applied, 1. To the pardoned transgressor; 2. To the humble penitent; and 3. To the hardened sinner.

The next discourse (the Twelfth,) entitled "The Confession of Pharaoh," from Exod. ix. 27, 28, is somewhat similar to the Tenth, on "the Repentance of Judas." The author shews, that the confession of Pharaoh resembled genuine penitence, in being open and undisguised; in being accompanied with a sense of guilt; in the confession of sin as an offence against God; in admitting an acknowledgment of God's justice in inflicting his judgments; in being attended with certain good resolutions; and in a general conviction of the Divine mercy;—but it differed from true contrition in being forced and reluctant; in being unaccompanied with true humiliation before God; in not being followed by an entire renunciation of sin; and in not being habitual and lasting. The lessons which the author derives from the foregoing heads are, 1. The great need of self-examination; 2. The deceitfulness and depravity of the human heart; 3. The folly of trusting in mere convictions; yet, 4. The guilt and danger

of stifling them; and, lastly, The greatness of the Divine mercy, as exemplified in the forbearance of Jehovah towards the king of Egypt.

We have taken these three consecutive discourses as a fair average specimen of our author's mode of adjusting his topics. In the remainder of the volume, in some few instances the divisions are not so happy, while in others they are even better; and, upon the whole, we consider them generally simple, perspicuous, and as furnishing appropriate materials for illustrating and enforcing the texts to which they belong. A hearer, who should carry home from public worship nothing more than the bare outline of one of these sermons, could not complain that he was destitute of suitable subjects for his Sunday evening's reflections or conversation. There is something tangible in discourses constructed upon this plan, which enables the auditor to grasp the general outline, and to retain not only the impression of the moment of their delivery, but the exact views of Divine truth which led to that impression, and which, being admitted more easily into the understanding and better retained in the memory by means of the artificial assistance of clear divisions, may be recalled to mind in future hours of retirement and meditation. The effect of an essay sermon, on the contrary, is almost entirely confined, among uneducated persons at least, to the immediate impression; for but few individuals, in an ordinary congregation, can, with once hearing a sermon, analyze its component parts, and sort its various arguments, so as to detect the outline and method which the preacher had studiously concealed.

But we proceed to give a few examples of the mode in which Mr. Bradley fills up his sketches; beginning with the exordium—a part of a discourse which serves as a sort of portico, not only for the purpose of introducing us to the interior of the

building, but of adding beauty to it, and exhibiting, if we may so speak, at the first glance, its style of ornament and architecture. Mr. Bradley's introductions are generally very short and unstudied: they are, in fact, little more than a stepping-stone from the text to the division, in which utility, and not attraction, appears to be his sole aim. Few writers of sermons have been eminently happy in this difficult part of their discourses; and some of those who have been considered most successful—as, for instance, Lavington—have been too apt, in search of something striking, to forget the severe dignity and simplicity which become the Christian pulpit. Perhaps it is, generally speaking, better that a preacher should usher in his discourse with a few judicious and undeniably appropriate remarks, than spend much time and labour in searching for novel and splendid touches, which, however they may arrest the attention at the moment, are not always capable of bearing the scrutiny of correct taste and criticism, and too often betray the preacher into a love of vain ornament, and turn the minds of the hearers from the sobriety of serious instruction. Important as it is to awaken attention, it is not less so to guard against the disappointment which an inflated exordium, followed by a meagre discourse, never fails to produce.

Nec sic incipies, ut scriptor Cyclicus olim, "Fortunam Priami contabo et nobile bellum:"

Quid dignum tanto feret hic promissor hiatus?

Mr. Bradley's introductions are never attended with this unhappy effect: on the contrary, they lead us to feel that he is so engrossed with the importance of his subject that he is anxious to "cut short all intermission," and to enter at once upon the discussion. In some few instances, however, he is more attentive to the vestibule as well as the interior of the edifice; and not

without effect—as for example, in the first discourse, from Psalm xc. 1, 2.

“As we contemplate the world we inhabit, we are often tempted to conclude that its firm foundations never can be moved, and its scenes of beauty and magnificence never be destroyed. But while we are admiring and speculating, the fashion of this world is rapidly passing away, and its glory hastening to an everlasting end. The heavens above us too must perish. The sun and the stars in their courses are measuring out their own appointed years, as well as ours; and when their numbered revolutions are completed, the sun will cease to rise and the moon to shine, the stars of heaven will fall, and the place thereof know them again no more. And yet, brethren, we who are surrounded by these fading worlds are not thus limited in our duration. We shall be alive ages and ages after the earth has been consumed and the heavens dissolved, and shall still want a habitation to dwell in, a refuge, and a home. Where then is this habitation to be found? The Psalmist tells us. He bids us lift up our eyes to the throne of God, and shews us a dwelling-place there, standing on everlasting foundations, and able to receive and shelter every immortal soul. ‘Lord,’ says he, ‘thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.’

“The subjects of consideration suggested to us by these words are three; the eternity of God; the relation in which this eternal God stands to his servants; and the feelings which the contemplation of him as their everlasting dwelling-place ought to excite in their minds.” pp. 1, 2.

We shall give another example, from the seventh sermon, on Isaiah xxxv. 8—10.

“The chapter, of which these words are a part, testifies of Christ. The prophet, while foretelling in it the return of the Jews from their captivity in Babylon, is enabled to look forward to a more spiritual and much greater deliverance. With the eye of faith he sees the kingdom of the Messiah established in the earth; and, calling to his aid the most glowing and expressive figures which nature can supply, he describes the future blessedness and glory of the church under his reign. His Gospel is represented as making glad the wilderness and the solitary place, causing the desert to rejoice and blossom as the rose, and covering it with the verdure and towering cedars of Lebanon, Carmel, and Sharon. He comes and publishes salvation, and the eyes of the blind are opened and the ears of the deaf are unstopped; the lame man leaps as a hart, and the tongue of the dumb sings. He pours out his Spirit from on high, and then waters break out in the wilderness and streams in the desert; the parched ground becomes a pool, and the thirsty land springs of water. And what follows? In the midst of this once dreary but now rejoicing scene, he casts up a highway; he opens a new and blessed road, by which a multitude of the enslaved and perishing save themselves from their miseries, and are led to his kingdom and his throne.” pp. 125, 126.

In presenting a specimen of the manner in which Mr. Bradley clothes his divisions, we might select from almost any part of the volume; for the excellency of our author's discourses does not consist in peculiarly powerful or striking passages, but in a generally equable flow of sound scriptural instruction. The following, for example, is the manner in which he speaks of “the wrath to come,” in the eighteenth sermon.

“It is Divine wrath; not the anger of a creature, whose power is limited and whose duration is finite, but the displeasure of One, who fills heaven and earth with his power, and eternity with his existence. It is the wrath of that fearful God, of whom his servant Job says, that ‘he moveth the mountains of the earth, and overturneth them in his anger;’ that ‘he shaketh the earth out of her place, and the pillars thereof tremble;’ that ‘he commandeth the sun and it riseth not, and he sealeth up the stars.’ ‘Who then can stand before his indignation? And who can abide in the fierceness of his anger?’

“2. It is also unmingled wrath, judgment without mercy, justice without the least mixture of goodness. Here the most sinful have some mitigation of their sufferings, and the most miserable some inter-
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vals of rest; but they, who suffer in eternity, are always and completely wretched. 'They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night.'

"3. This wrath is, further, provoked wrath. It was not the original inheritance of man. He, who made us, loves us; and though we have rebelled against him, he loves us still, for to him belong mercies and forgivenesses. We are trying his patience to the very utmost every hour we live, but still he spares us, visits us every hour with goodness, and sends us in his Gospel the freest and most gracious offers of reconciliation. If then we persevere in rejecting these offers, the wrath, which will fall on us, will not only come from a God of dreadful majesty and power, but from a God whose patience has been tired and worn out by our obstinate perseverance in rebellion; from a God provoked, not only by our transgressions against his law, but by our pouring contempt on his mercy; by our rejection of a salvation which cost him the blood of his Son. Hence it is called, 'the wrath of the Lamb,' the wrath of abused gentleness and exhausted patience.

"4. And it is also accumulated wrath, a wrath that we have inflamed and increased by every act of sin, which we have committed. All our transgressions provoke the displeasure of God against us, and though we go on year after year, without feeling the effect of it, his displeasure still exists, and unless we are converted and saved, we shall receive it and bear it all. The longer we live then, and the more daringly we sin against Heaven, the more dreadful will be our doom in our latter end. Our daily guilt is increasing our future judgment. Every unclean thought we indulge, every idle word we utter, every transgression we fall into, and every duty we neglect, has its own punishment connected with it, and will aggravate our misery in eternity. 'The Lord revengeth,' says the prophet Nahum, 'and is furious. The Lord will take vengeance on his adversaries, and reserveth wrath for his enemies.' 'After thy hardness and impenitent heart,' says St Paul, 'thou treasurest up unto thyself wrath against the

day of wrath and revelation of the righteous judgment of God.'

"5. But what adds so greatly to the fearfulness of this wrath, is the consideration that it is, and ever will be, a future wrath. It is wrath to come, and when we shall have borne it millions of ages, it will be wrath to come still, no nearer an end than it was at first, nor easier to be borne. It is eternal wrath, lasting as the holiness of the Being who inflicts, and the guilt of the sinners who endure it. The world will not believe this; but there is no truth which the Bible more clearly and more solemnly asserts. It tells us, that to the ungodly is reserved the blackness of darkness for ever; that their destruction is everlasting; that they are tormented by a worm that dieth not, and by a fire that never shall be quenched. Here for a season we may forget or disbelieve those declarations, but the very moment in which the wrath of God first bursts on us, we shall know it to be eternal; all the sinkings and anguish of despair will accompany it and dreadfully increase its weight." pp. 325—328.

This simple and faithful, yet by no means harsh or unfeeling, method of pressing this awful subject on the consideration of the heedless sinner, by a distinct enumeration of some of the particular ingredients which constitute that bitter cup, seems well calculated to leave a salutary impression on the mind. We shall present, as a counterpart, the following description of "the heavenly Zion," in the eighth discourse. It is introduced in the shape of a comparison between the earthly and the heavenly Zion, from Isaiah xxxv. 10.

"But it is in vain, brethren, that we endeavour to comprehend the glory and happiness of the future habitation of the redeemed. The earthly Jerusalem was a splendid city, beautiful for situation, and the joy of the whole earth was mount Zion; but even in the height of her greatness, when the glory of the Lord rested on her tabernacle, when peace was within her walls and prosperity within her palaces, she afforded but a poor emblem of the heavenly Zion. At the period, however, to which the words of the prophet primarily relate, the contrast was peculiarly striking.

The Zion, to which the liberated Jews so joyfully returned after their captivity in Babylon, was a wilderness, and Jerusalem a desolation. The holy and beautiful house, where their fathers worshipped, was burnt up with fire, and all their pleasant things were laid waste. And even when they had succeeded after years of toil and difficulty in again raising its walls, their joy was embittered by a remembrance of the superior glory of their former temple, and their peace was incessantly disturbed by the attacks of their enemies. And where is Jerusalem now? Where is its temple? Not a stone remains of either, which has not been cast down. And where are the people who founded them, and dwelt in them, and loved them so well? Wandering as outcasts on the face of the earth, scorned by men, and rejected by God. As for their country, it is desolate; strangers devour it in their presence, and it is desolate as overthrown by strangers.

"The heavenly Zion however knows no destruction, and fears no changes. It is a city, which hath foundations; an abiding city; a city, which the force of a universe could not shake nor the rolling ages of eternity impair. Its walls are not lying in ruins, waiting to be rebuilt by the sinners whom Sovereign mercy leads to them. Its builder and maker is God. Before the foundation of the world was laid, he prepared and adorned it for his people, and to secure to them its blessedness and honours, his eternal Son has entered it as their representative, and taken possession of it in their behalf; and he will soon come again with glory to take them to himself, and to lead them to the place he has prepared for them. Then indeed shall they obtain joy and gladness; a happiness, which will allow them to shed no tears at the remembrance of the bliss that was lost in paradise, but cause sorrow and sighing to flee, like mists before the radiant beams of the sun, for ever away. Their joy shall be everlasting, without interruption, mixture, or end; for no enemies can come near to disturb the city where they dwell. No changes nor commotions are dreaded, no spectacles of woe are ever seen within its walls. No evil tidings are heard there, no fears known. 'Look upon Zion,' says the prophet, 'the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there

the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.' Hear also the testimony of one, who was admitted to a nearer view of its glories. 'And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.' pp. 149—152.

Having thus presented a cursory view of Mr. Bradley's mode of introduction, division, and discussion, we shall next advert to what is usually called the application,—a sort of homiletical peroration, of great importance for impressing a subject on the mind of the ignorant or careless auditor. It may not indeed be very grateful to a fastidious taste, for the Christian minister to marshal his congregation into their respective classes in the scriptural scale, and to apply to each the "doctrine, reproof, correction, or instruction in righteousness," which their wants may require, or the subject may suggest; but for the purpose of arresting the thoughtless, alarming the impenitent, comforting the dejected, and furnishing the means of self-scrutiny to all, no better plan has been devised. We do not indeed intend to say that *every* discourse should go regularly through this process at its close—a practice which, when uniformly adopted, becomes too artificial, and is apt to produce an effect the very contrary to that intended;—but the practical drift of every sermon, its bearings upon the human character, and its application to the conscience, should always be plainly marked; sometimes in the way of a set enu-

meration and appeal at the close of the discourse ; sometimes at the conclusion of its separate parts ; sometimes in the way of what sermon-writers call perpetual application ; and sometimes, perhaps most often, by those nicer touches, which lead the hearer to apply the subject to himself without any express notification on the part of the preacher. Mr. Bradley occasionally uses all these methods, and seems generally to have devoted an anxious attention to this part of his duty as a preacher. He is always practical in his instructions ; and in none of his discourses has he forgotten, that the object of a sermon is far more than to amuse the understanding with barren disquisitions, or to aim at affecting the passions while the conscience is unimpressed. We are glad also to perceive, that, while he is correct and explicit on the great doctrines which render the Gospel a system of free salvation, and affix its blessings not to human merit but to Divine mercy, he is not deterred, by the fear of incurring the charge of legality, from pressing closely home to the consciences of his hearers the various dispositions and duties which belong to the Christian character. He thus enforces, for example, in his third sermon, the much-neglected duty of forgiving injuries, and repressing every unkind and irritable temper.

"We may infer from the text [2 Sam. xvi. 11, 12,] the reason, why so much importance is attached in the Scriptures to a forgiving spirit. It is impossible to read the New Testament without being struck with the frequency, with which this Christian grace is inculcated, and the peculiar sanctions, by which the practice of it is enforced. Not only the sincerity of our religious profession, but even our eternal salvation is made to depend on our possessing it. 'If ye forgive men their trespasses,' says Christ, 'your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

"Why then, it may be asked, is this duty so earnestly and solemnly urged on us ? And why are consequences so fearfully important connected with the breach of it ? The text answers these inquiries. It shews us the grounds, from which Christian forgiveness proceeds ; and consequently it discovers to us the dispositions, of which the revengeful are destitute. And what are these dispositions ? A mind softened and subdued by the chastisements of Heaven, and cherishing a firm and ever-active belief in a superintending Providence ; a heart deeply conscious of its guilt, and yet steadfastly hoping in the mercy of its God. Now it is plain that these spiritual gifts lie at the very foundation of true religion ; that the sinner who is destitute of them, can offer to God no worship which he will accept, nor have one feeling in his heart which he will approve. And is not this inference also equally plain, that as long as we remain the slaves of passion, malice, and wrath, we are utter strangers to that grace, which bringeth salvation ? that our convictions of sin, however deep, are not the fruits of genuine contrition, but the mere workings of a guilty conscience ? that our faith is presumption, and our hope a delusion ?

"Will your religion then bear to be brought to this test ? Has it subdued the malignant passions of your nature ? It found you irritable and revengeful ; has it made you patient and forgiving ? In your daily intercourse with your fellow-sinners, are you seen to be walking as the disciples of a meek and lowly Saviour, and the children of a long-suffering God ?

"It is vain, brethren, to turn away from such questions as these. It is vain to despise them as legal, or to slight them as righteous over much. That holy Jesus, who will one day call us to his bar, will never forget nor despise these tests of our faith. On the throne of his glory he will try us by them ; yea, he is trying us by them now, and deciding by them whether we are among the people, whom he has purchased with his blood. Judge yourselves then by the standard, by which you are judged of your Lord. Bring your dispositions and tempers, as well as your opinions and feelings, to the test of Scripture. What is that religion worth, which does not sweeten the temper and reign over the heart ? It may clothe a man with a form of godliness ; it may give rise to many lively emotions within him ; it may

quiet his conscience; it may even send him out of the world tranquil and fearless; but it cannot make him meet for a kingdom of peace and of love; it cannot save his soul. The wisdom, which is from above, is first pure, then peaceable and gentle; but that, which leaves bitter envying and strife in the heart, 'descendeth not from above, but is earthly, sensual, and devilish.' He who is under its influence, and yet calls himself a believer in Jesus, lies against the truth, and his glory shall be turned into shame. But what shall be the portion of those, whom a consciousness of guilt and a sense of pardoning love have made the followers of peace? 'They shall be called the children of God.' The God of peace shall be with them, and bless them while they live; and when they die, they shall see the Lord. They shall go to a world, where the wicked cease from troubling and where the weary are at rest. They shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places; and be filled with that abundant and everlasting peace, which passeth all understanding." pp. 59—62.

Our author's usual method of winding up his discourses, and leaving the intended impression, is to deduce from the subject under discussion such important lessons as it may seem calculated to suggest or enforce. This species of application is highly useful, and, if well conducted, seldom fails to arrest the attention of an auditory. Even those who cannot follow the whole series of remarks employed in the body of a discourse, can readily understand what general instruction it is intended to convey, when plainly summed up under a few distinct heads. Most persons are anxious to collect the spirit, the intention, what we may call the *cui bono*, of a sermon; but which, for want of this summary, often eludes the grasp of uneducated minds. To the preacher himself it may be obvious enough, but to the casual bearer it generally needs distinct specification, not only for the purpose of intelligibility, but likewise of impression. The congregation should not be left at a loss as to what was the practical effect intended to be left upon their minds:

they should feel, at the close of every discourse, that they have acquired some distinct and useful view of a Christian doctrine or duty; and are able to reply without hesitation to the inquiry, "What am I to learn from what I have heard?" For want of a suitable application of the subject (which, however, as before observed, needs not be confined to any one method, but may be either inferential or hortatory, may be either summed up in maxims or applied to various kinds of character,) many otherwise useful discourses lose much of their effect. And here is one frequent deficiency of essay sermons; they do not come sufficiently to the point. They produce much the same effect as the parable of Nathan did upon David, *before* the prophet added the application—that is, a general indignation against what is wrong, or a general admiration of what is right—but they want the personal moral, "*Thou art the man*;" and they consequently fail to excite the penitential acknowledgment, "*I have sinned*." The hearers retire from the sacred edifice "and straightway forget what manner of men they were;" for the subject was not brought home to their bosoms. The preacher, it is true, made many excellent remarks, and alluded perhaps to various scriptural characters in proof or illustration of his positions; but then

"What's Hecuba to him, or he to Hecuba?"

We must "stand alone," we must "mourn apart;" we must each feel ourselves insulated persons, selected from the body around us; as if the general voice of the sermon were, "*I have a message from God unto thee*."—We shall give one more example of Mr. Bradley's mode of application, from the sixth discourse, entitled "*The redeemed Sinner joining himself in a Covenant with God*," from Jeremiah l. 5. The

preacher, after considering first, Why the Almighty condescends to enter into a covenant with his redeemed people; and, secondly, What is implied in their joining themselves to him in a covenant; proceeds in conclusion to address, 1. Those who have already joined themselves to the Lord; 2. Those who are desirous of doing so; 3. Those who have broken their covenant; and, 4. Those who have never joined themselves to the Lord, or thought of his covenant. We select the address to the third class:—

“Others among us may have broken the covenant of the Lord. There was a time, when they appeared to be seeking his favour. They wept as they thought of their sins; their hearts were affected as they heard of his love. They openly confessed his name, and went up to the house of God with his people as friends. But how are they changed! Their eye has now forgotten to weep, and their heart to mourn. The cares and pleasures of the world have driven the remembrance of a crucified Saviour out of their minds, and are reigning in all their former power over their souls. Prayer is neglected, the Bible is seldom searched, ordinances are slighted, heaven is no longer desired, nor hell dreaded. They have still perhaps a name to live, but in the sight of God they are dead.

“Your situation, brethren, is most perilous. There is more hope of the thoughtless sabbath-breaker, the dissipated trifler, the drunkard, than of you. The convictions you have stifled have hardened your hearts; the despite you have done to the Spirit of grace has caused him to abandon you to a fearful insensibility; the vows you have broken and forgotten are all registered in heaven, and have a vengeance connected with them, which is ready to burst upon your heads.

“And dare you, in such a situation as this, talk of the everlasting covenant of grace, and harbour the presumptuous hope that so holy a covenant can insure the salvation of a proud, worldly-minded, sensual despiser of the Lord? Then listen to the solemn declarations of the Spirit; ‘The

just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. Thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again into repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.’

“But even while these awful sayings are sounding in your ears; sayings, which seem to close for ever the door of mercy; we are warranted to hold out to you an offer of pardon. Though even in your best days you lied unto God with your tongues, your heart was not right with him, neither were you steadfast in his covenant; and though you have since incurred a guilt, which the angels who are accursed for ever never knew, yet if you tear out of your heart your bold presumption, smite upon your breast, and lift up a prayer for mercy, the blood, on which you have trampled, will cleanse you from all your sins, even from sins, which have dishonoured him who shed it; the Spirit, whom you have grieved, will take up his abode in your hearts, soften, purify, and heal them; the God, whom you have forsaken, will receive you to his favour, and in the end to his kingdom, his house, and his arms. ‘A voice,’ says the prophet, ‘was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God.’ And what is the message, which is sent to this mourning people? ‘Return, thou backsliding Israel, saith the Lord, and I will heal your backslidings; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever.’ pp. 120—123.

Our author does not often entertain his learned, or confound his ignorant hearers, with points of Biblical criticism, which are seldom capable of being rendered interesting or instructive to an ordinary congregation. The initiated reader will, however, often perceive that

he has secretly availed himself of what may be called the tools of his profession, though he has not obtruded them upon his auditory; who, it may be supposed, assemble for other purposes than to be rendered superficial critics, or to collect arms for a campaign of Biblical polemics. "If, in composing a sermon," observes an author who well understood the movements of the human heart, the late Mr. Cecil, "a curious remark presents itself, reserve it for another place. The hearer gets away from the bustle and business of the week: he comes trembling under his fears: he would mount upward in his spirit; but a curious etymological disquisition chills and repels him." This description of the disposition in which persons approach the house of God, does not apply so well as could be wished to the bulk of congregations; too many members of which come thoughtlessly, or in mere compliance with education and habit; but the advice appended to it applies very widely; for whether the auditor be really anxious for spiritual improvement, or only a careless attendant on sacred worship, critical topics are in either case equally misapplied. We would not, indeed, in every instance exclude them, especially when introduced only incidentally, or passed over with a secondary notice, so as not to divert the attention too much from the main object of the discourse; but we run no risk in advising that they should be introduced but sparingly; especially as all who desire such information may readily acquire it in a variety of channels more satisfactory than a parochial sermon; and this without subjecting their less-instructed neighbours to the task of listening to what they can neither relish nor understand.

There is, however, one species of Biblical criticism highly useful in sermons, and which Mr. Bradley has

occasionally employed—namely, reconciling such apparent difficulties and differences as are likely to suggest themselves to the mind of the hearer, or which infidels have studiously proclaimed in order to baffle the faith of the less-instructed Christian. Where the difficulty is unknown, or of little importance, it can seldom or never be right or necessary to suggest it for the sake of the solution; but in some cases, especially in the historical books of the Old Testament, it occasionally lies so obviously in the path, that a minister may naturally presume that it occurs to the minds of his auditory, and therefore requires explanation. Our author's second and third sermons, on "the Forbearance of David to Shimei," furnish a suitable illustration. The most cursory reader, in perusing that narrative, in connexion with David's dying advice to Solomon, will be induced to pause for a moment, in order to inquire whether David was actuated by a revengeful spirit, and how far his conduct was justifiable. In preaching, therefore, on the subject, a minister would not perhaps act wisely in wholly avoiding the question; because he might thus leave on the minds of his hearers an unwarranted prejudice against the character of that eminent man, and perhaps an argument for their own revengeful tempers. Mr. Bradley thus explains the difficulty.

"The words, on which we have now been meditating [2 Sam. xvi. 11, 12] warrant us to infer, in conclusion, that David was not of a revengeful disposition. A mind so softened by affliction, so fixed on God, so full of contrition and of faith, could not be revengeful. What meaning then must we assign to the charge, which this injured monarch gave to his son, when the days drew nigh that he should die? 'Behold,' says he, 'thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse when I went to Mahanaim: but he came down to meet me at Jordan, and I

sware to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless : for thou art a wise man, and knowest what thou oughtest to do unto him ; but his hoar head bring thou down to the grave with blood.' These words have often been represented as proceeding from a long-cherished and inveterate desire of revenge ; but into what an inextricable difficulty does this interpretation bring us ? We behold a man of warm passions grossly and cruelly insulted ; and, though armed with lawful authority to punish the injury, and urged by those around him to exercise it, yet quietly submitting to the insult, sparing and even protecting his enemy. We follow him a little farther, and we hear him publicly declaring the pardon of the offender, and confirming it with an oath. Hitherto all is consistent, but now the mystery begins. When this same man is brought to the bed of death, in the very hour when the prospect of eternity generally causes the most revengeful to lay aside their malice, we find him suddenly thirsting for vengeance, and without any fresh provocation coolly ordering the death of the enemy, whom he had long ago pardoned.

" And not only this, but the conduct of Solomon is as mysterious as that of David. Instead of at once condemning the traitor to death agreeably to the dying command of his father, he allows him to remain for three years unmolested in Jerusalem ; and when he is at length ordered to execution, he suffers, not for his former crime, but for a new act of disobedience.

" How then are we to account for such inconsistencies ? They cannot be reconciled ; and the language of David not only admits, but absolutely requires a different interpretation. We must consider it as dictated, not by a desire of revenge, but by a regard to justice and a wise and pious concern for the peace of the kingdom, which Shimei wished to disturb. We have reason to think, that the enmity of this ambitious man against the family of David was not overcome by the lenity he had experienced, and that after his pardon he still continued his seditious efforts to reinstate the family of Saul upon the throne. When therefore the sceptre of Israel was about to pass into the hands of his inexperienced son, it was natural and necessary that David should warn him of the treacherous designs of his enemy, and give him his full permission to inflict on him the punishment

he merited. ' Hold him not guiltless,' says he. ' Remember his conduct towards thy father, and regard him as the base and determined enemy of thy family and throne. I do not command thee at once to take away his life ; for though it has long been forfeited, thou art a wise man, and knowest what thou oughtest to do unto him. Only mark his conduct ; and as soon as he is detected in any fresh act of rebellion, let not the oath I have given him withhold thine hand. The peace of thy kingdom requires that thou shouldst surrender him to justice, and thou must bring down his hoar head to the grave with blood.' Agreeably to this advice, Solomon sends for Shimei as soon as he has ascended the throne ; orders him to remain in Jerusalem, where all his movements might be watched, and never touches a hair of his head, till he had broken the command of the king, and again forfeited his life." pp. 55—58.

A simple explanation like this, seems well calculated to satisfy the honest doubts of an upright inquirer ; though, after all, it is not, we believe, perfectly agreed among Biblical critics, that the passage from which the objection arises, (1 Kings ii. 9,) " his hoary head bring thou down to the grave with blood," might not be grammatically read with the negative in the preceding clause : " Now, therefore, hold him *not* guiltless, but bring [not] down his hoary head to the grave with blood." It is certain, from the context, that Solomon acted in the spirit of this advice ; for he so far held Shimei guilty as to keep him under strict inspection during the remainder of his life, while he did *not* bring down his hoary head to the grave with blood for his former conduct, but for another offence, which he had reason perhaps to know was connected with a new intrigue. But even were it certain that the conduct of David was as hypocritical and revengeful as the sceptic would suggest, it is still only a stain on an individual character, which, though eminently illustrious, is far from being represented as perfect ; and not on

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the sacred Scriptures themselves, which relate the narrative as a simple matter of fact, leaving to the reader to form his own conclusions, and to make for himself those moral reflections which it is the custom of more artificial historians to interweave with their narrations.

We shall conclude these cursory observations on the introduction of critical disquisitions into sermons, with a remark of Poole's on this very narrative, which furnishes a useful hint as to the *spirit* in which preachers should alone admit subjects like the preceding into their pulpit discourses, and the *method* in which they should touch upon them. "*Natura enim hujus loci,*" says that writer, speaking of 2 Sam. xvi. 10, "*et similia, me invitum trahunt ad ea quæ mallem scriptoribus polemicis relinquere. Dicam, sed breviter; et quantum ad loci intelligentiam necesse est.*"

We have thus endeavoured, without entering into a regular analysis of each of our author's discourses, which our limits would not admit, to convey to our readers a general idea of their character. Our high opinion of them is sufficiently clear from the remarks which we have already made; and we earnestly desire that every pulpit in the United Kingdom may ever be the vehicle for discourses as judicious and practical, as scriptural and devout, as those which have issued from that of High Wycombe.

Principles and Practices of pretended Reformers in Church and State.

By ARTHUR H. KENNEY, D. D.
Dean of Achonry. Dublin. Rivingtons, London. 8vo. 1819.

THIS is a work against Calvinism. In addition to all the other offences with which the tenets of Calvin are usually charged, we learn from Dean Kenney that they are the legitimate sources of Radical Reform; that to Christ. Observ. No. 225.

them mainly are to be ascribed the horrors of the great Rebellion, and the murder of Charles I.; and that we witness at this day the spirit of the Calvinistic system in the dangers which we have recently escaped, and the hazard of commotion which still hangs over us. It is Calvinism, it seems, which renders men dissatisfied with their rulers: it is Calvinism which drives them to resistance; which sanctions every design of hypocrisy, and every act of violence and outrage: and sooner shall the hyæna be tamed, and the tiger sport harmless in our fields, than the Predestinarian become loyal to his sovereign and faithful to his God. The demon of Calvinism, we are instructed, is, under all circumstances, and in all ages, the same: it walks the earth only to overturn thrones and to excite subjects to rebellion: the day affords it no cheerfulness, the night no repose: it is the very gour of Arabian story, its delight is among the dead: if ever it is seen to smile, it is when seated amidst the horrors of carnage, devouring the flesh of the slain, and lapping the blood of kings.

There is something so startling in this representation of the doctrinal tenets of the Geneva Reformer, that we were at first almost inclined to doubt whether the charge were intended to be levelled with its full force against the *religious* principles of Calvin, or only against the platform of his *ecclesiastical discipline*; and especially as the author sometimes designates the objects of his aversion by the title of Calvinistic Nonconformists: but the statements in various parts of the work are too clear to leave us under any ultimate doubt upon the subject. In addition to a multitude of phrases—such as, "Calvinian oracles," "Calvinistic authorities," "Geneva divinity," "preachers of Geneva doctrine," "Calvinian fraternity," &c.—phrases closely associated with the Dean's

reprobation of "Calvinian," and "Radical reform;" we find it stated, that "by preaching the peculiar doctrines of Calvinism," among other causes, "the zealots of the Geneva faction" created violent prejudices against the church and her supporters (p. 130);—that the *Geneva doctrines** mainly contributed to involve England in the dreadful Rebellion (p. 392);—that Cromwell might justify his atrocities at Drogheda on the principle that he was one of the *elect*, and the inhabitants *reprobate* (p. 29), &c. &c. And, lest by any possibility we should mistake *the design of these and similar brief intimations*, the natural connexion between Calvinistic doctrines, on the one hand, and fanaticism and rebellion, on the other, is impressed upon us with the semblance of serious argumentation, and all the pomp of abstract reasoning. In proof of these assertions, we refer particularly to pages 86, 87, and 88.

Such is the view which the work now under our notice is calculated to give us on the subject of Calvinism. Many quotations are adduced for this purpose from the writings of Predestinarians of the 16th and 17th centuries; and they are fortified, so far as the author is able to confirm them, by publications of modern times. The mode adopted by the Dean to substantiate his allegations is, to exhibit "the principles and practices of pretended reformers" during three distinct periods: first, the period *previous* to the Civil Wars in the 17th century; secondly, that which includes the Rebellion and the subsequent Usurpation; and, thirdly, the present times. We shall, in the following observations, confine ourselves as much as possible to the course which is here pointed out.

We must, however, particularly request that our readers will keep in view the real state of the question.

* In Italics in the original.

It is not whether the peculiar tenets of Calvin's creed be correct, or the contrary; with that point we have no concern;—it is not whether certain persons professing the tenets of Calvin have, like the advocates of other opinions, held language and supported principles inconsistent with peace and good order, and are deservedly to be ranked among rebels and regicides: this is a fact which no man can dispute;—but the question now before us is simply this, Whether the doctrinal notions of the Reformer of Geneva lead naturally, and of course, to rebellion: whether a Calvinist, as such, is naturally hostile to our religious and political establishments: or, which amounts to the same thing, whether "the principles and practices of pretended reformers in church and state" are justly to be referred to the Calvinistic hypothesis. The whole force of the Dean's work turns upon this point. He maintains the close, and almost inseparable, connexion between the religious and political principles of the Calvinistic school. A genuine Predestinarian, he would intimate, has a tendency, under any sort of royal authority, to be at least a radical reformer; and if he can succeed in throwing his country into confusion, he will emerge a regicide.

On the very first statement of this theory, it bears a very improbable aspect; and we must be allowed to suspect, till inquiry shall have removed our suspicion, that there must be some material error, either in the reasoning of our author, or the facts which he adduces to confirm it. We could point out, as we think, several specimens of each description; but we shall, for the sake of conciseness, enter no further into particulars than the subject seems absolutely to require.

1. The method adopted by Dean Kenney to establish his position, in reference to the period which pre-

ceded the great Rebellion, is by appealing to acknowledged documents. He presents us with a variety of extracts from the works of sundry writers, who are avowed friends of the system of Geneva: he ascends even to the founder himself, and Calvin is personally adduced as the enemy of kings. There is something plausible, and apparently candid, in this process: but to a reflecting mind it will probably occur, that partial extracts, even if faithfully given, and left to speak for themselves without those adventitious hints and comments which the Dean so liberally bestows, are not suited to afford a very correct view of the principles of any writer: that a large proportion of the passages here cited is capable of a better construction than that which is in this volume assigned to them: that a due consideration is to be had of the peculiar circumstances of those times, the most obnoxious of these works having been written during the reign of that blood-thirsty persecutor, Queen Mary, and by men who had themselves narrowly escaped the fires which her bigotry had kindled. Under such circumstances—circumstances of which, sitting at ease in our decanal or critical chairs, we can scarcely estimate the force—some allowance is surely to be made for human passions and the infirmities of our common nature. And, even if it could be shewn that the political reformers of *that period* were *exclusively* Calvinistic, and that their love of reform was grounded upon their religious tenets, yet, by those who do not bow to the doctrine of passive obedience and non-resistance, something further might still be wanted to inspire them with a due abhorrence of the Calvinistic creed. A very substantial reform has since that time taken place in the constitution of Great Britain, and we are among those who rejoice in the change. If it could even be demonstrated that Calvin

and his associates were hostile, universally, to the government of kings, we would still suggest, that with *them*, the question lay between a despotism and a republic; between a very oppressive despotism, and such liberty as they found at Geneva: and we should carefully guard against any general conclusion to be drawn from such an argument. We go one step further, and say, that if these men were, like the anti-Calvinistic Genevese of this day, republicans on principle; if they were even incapable of being won by the British Constitution as it now exists; the reasoning of Dean Kenney would still be defective: he is still as far, as at the moment when he began the discussion, from proving the natural connexion between the doctrine of election and hostility to our national establishments: a man might still be a Calvinist in *doctrine*, without attaching himself to the *discipline* of Geneva; or, like the Church of Scotland, he might approve of both parts of the system, and yet be a supporter of the throne.

But we do not rest our objections to the statements exhibited in the first chapter of this work simply upon the grounds just mentioned: we take a much higher stand, and affirm, first, that many doctrinal Calvinists were, at and about the period comprised in this chapter, among the warmest friends of the church and government of Great Britain; and, secondly, that the representations given by the Dean, concerning the principal persons here adduced as enemies to regal authority, are liable to great objection.

First. The most distinguished ecclesiastical person towards the close of Elizabeth's reign and the commencement of King James's, was Archbishop Whitgift. With the exception of Laud, there is perhaps no man against whom the violence of sectarian animosity was more fiercely directed; and there was none who

set himself with greater zeal to repress the Puritanical party: yet was this same Archbishop Whitgift a decisive doctrinal Calvinist. For evidence of this fact, we need go no further than the celebrated Lambeth Articles. The Predestinarian controversy, which led to the composition of those Articles, began at Cambridge in the year 1595; certain individuals of name in the university having about that period publicly denied some of the doctrines usually denominated Calvinistic. For the purpose of allaying the ferment thus excited, the heads of colleges deputed Dr. Whitaker and Dr. Tyndal to wait upon the Archbishop at Lambeth, there to confer upon the subject with his Grace and other learned and eminent men. At this conference, the Lambeth Articles were drawn up and approved; and a copy of them was soon after sent to Cambridge by the Archbishop, with a letter and private directions to teach the doctrine contained in them in that university.*

* These articles may be seen in Strype's *Life of Whitgift*, anno 1595. To spare the reader the trouble of reference, we subjoin a translation of them.

"Articles approved by the Most Rev. John Archbishop of Canterbury, Richard Bishop of London, and other Divines, at Lambeth, Nov. 20, 1595.

"1. God from eternity hath predestinated certain men unto life: certain men he hath reprobated unto death.

"2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated, but only the goodwill and pleasure of God.

"3. There is a predetermined and certain number of the predestinate, which can neither be augmented nor diminished.

"4. They who are not predestinated to salvation, shall necessarily be damned for their sins.

"5. A true, living, and justifying faith, and the Spirit of God justifying, is not ex-

We turn from Whitgift to another eminent Calvinist, Archbishop Usher. This great man had a melancholy opportunity of evincing how possible it is to hold the doctrines of Geneva, and yet to be a faithful and most devoted subject to his sovereign. The house in which he resided at the time of King Charles's execution, commanded a full view of Whitehall, and the venerable old man was prevailed upon to go upon the roof, for the purpose of taking a last view of his honoured master. The King was speaking at the time; and the Primate, lifting up his hands and his streaming eyes to heaven, seemed to be earnestly engaged in prayer. The last tragical act he could not bear to behold: he would have fainted had he not been carried off: and so deeply was he affected by the recollection of the scene, that he kept the 30th of January as a private fast during the remainder of his life. Such was *his* love to the discipline of Geneva! such *his* Calvinistic principles of reform!

Should it be affirmed that these were solitary instances, we answer, that the very reverse was the fact. Every reader of ecclesiastical history will be able to satisfy himself on this point, and to cite many celebrated names in support of our position. Of this class were some of those eminent divines who experienced

tinguished, faileth not, vanisheth not away in the elect, either finally or totally.

"6 A man truly faithful, that is, such a one as is endued with justifying faith, is certain, with the full assurance of faith, of the remission of his sins and his everlasting salvation by Christ.

"7. Saving grace is not given, is not communicated, is not granted, to all men, by which they may be saved if they will.

"8 No man can come unto Christ unless it be given unto him, and unless the Father draw him: all men are not drawn by the Father, that they may come to the Son.

"9. It is not in the will or power of every one to be saved."

"hard measure" in the great rebellion: of the same description were the learned prelates who concurred with Archbishop Whitgift in the Lambeth Articles: and with respect to the principles contained in those Articles, we are assured by Whitgift that they were generally recognised:—"I know them," saith he, "to be sound doctrines, and uniformly professed in this Church of England, and agreeable to the Articles of Religion established by authority: and therefore I thought it meet that Barret should in more humble sort confess his ignorance and error; and that none should be suffered to teach any contrary doctrine to the foresaid propositions agreed upon. So just are the observations of Bishop Horsley, "Any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland" "Her discipline has been submitted to, it has in former times been most ably and zealously defended, by the highest supralapsarian Calvinist. Such was the great Usher; such was Whitgift;* such were many more burning and shining lights of our church in her early days, when she shook off the papal tyranny, long since gone to the resting place of the spirits of the just."

Indeed, it must be considered as a little extraordinary, that any person acquainted with the history of those times should mistake the real nature of the question between the Estab-

* The Dean of Achonry himself bears his testimony to the character of the Archbishop in these words: "Dr. Whitgift, one of the mildest and most humane prelates that had ever filled the metropolitan chair: but who, true to the sacred duties of his high office, opposed with equal firmness puritan and papal schemes for the subversion of the Church of England; while he tempered the administration of rigorous laws with a benevolent moderation, honourable to himself, as it was rare in the age in which he lived." p. 125.

lished Church and the Puritanical party: it was not a question of *doctrine*, but of *discipline*. If the assailants were Calvinistic, such also were the defenders of the church.* Hence it is remarked by Archbishop Hutton, "that the Puritans, whose fantastical zeal he misliked, though they differed in ceremonies and accidents, yet they agreed with us in substance of religion: and he thought all, or most of them, loved his majesty (James I.) and the present state, and he hoped would yield to conformity. But the Papists were opposite and contrary in the very substantial points of religion, and could not but wish the Pope's authority and popish religion to be established."†

We must here also express our surprise at another circumstance, which appears to us materially to affect both the faith of history and the main question which the Dean of Achonry has undertaken to discuss. We allude to the way in which he speaks of Abbot, the successor to Archbishop Bancroft. As to the puritanical propensities of that eminent man, if such he had, we leave him to the judgment of others: but so far as we are given to understand‡ that his Calvinistic views led him into measures hostile to the Church, and that he was the *first* Calvinist who filled the metropolitan see—(without which the argument drawn from his Calvinism is worth absolutely nothing)—we must enter our decisive protest against any such insinuations. His predecessors in that see, after the death of Queen Mary, were Parker, Grindall, Whitgift, Bancroft. Which of these prelates was anti-Calvinistic? If any, we shall doubtless be referred to the last. He, it seems, had "almost rescued the church out of the hands of the Cal-

* With respect to the points in debate, see Strype's *Life of Whitgift* passim.

† Strype's *Whitgift*, lib. IV. ch. xxxiii.

‡ See pp. 104, 105; also, pp. 134, 135.

vinian party ;" and if he had lived, would quickly have extinguished all that fire in England, which had been kindled at Geneva. So writes Lord Clarendon, and so believes the Dean of Achonry. That, like Whitgift, he was an enemy to the *discipline* of Geneva, is beyond all controversy : but was he hostile to the *doctrines* of Calvinism ? Did he not, as chaplain to Whitgift, approve of the Lambeth Articles ? And was he not countenanced and promoted by that distinguished supralapsarian ? The passages cited from his writings by Dean Kenney prove nothing with regard to his *doctrinal* creed : they might all, so far as our observation goes, have been indited with perfect consistency by Whitgift himself ; by that same Whitgift who sanctioned the Lambeth Articles, and declared that the principles contained in them had been uniformly professed in the Church of England. The very works from which these passages are adduced are mentioned to the praise of Bancroft, when recommended by the Archbishop for the bishopric of London.*

At what period, then, did the members of the Church of England generally change their opinions on

* Strype's Whitgift, anno 1597, lib. IV. ch. xxiii.

The reader will find, (in Fuller's Church History, book ix. p. 229,) in the account of the Lambeth Articles, the following sentence :—" Now also began some opinions about predestination, free-will, perseverance, &c., much to trouble both the schools and pulpit, whereupon Archbishop Whitgift, out of his Christian care to propagate the truth, and suppress the opposite errors, caused a solemn meeting of many grave and learned divines at Lambeth ; where (besides the Archbishop) *Richard Bancroft*, bishop of London, *Richard Vaughan*, bishop-elect of Bangor, *Humphry Tyndall*, dean of Ely, *Dr. Whitaker*, queen's professor in Cambridge, and others, were assembled. These, after a serious debate and mature deliberation, resolved at last on the now following Articles."

Then follow the Lambeth Articles.

the subject of doctrinal Calvinism ? It is intimated by Mosheim, that the change took place soon after the Synod of Dort : and this change, he informs us, which was entirely in favour of Arminianism, was principally effected by the counsels and influence of William Laud, Archbishop of Canterbury.* " As the Church of England had not yet abandoned the Calvinistical doctrines of *predestination* and *grace*, he (James) also adhered to them for some time, and gave his theological representatives in the Synod of Dordrecht an order to join in the condemnation of the sentiments of Arminius, in relation to these deep and intricate points. Abbot, Archbishop of Canterbury, a man of remarkable gravity, and of eminent zeal both for civil and religious liberty, whose lenity towards their ancestors the Puritans still celebrate in the highest strains, used his utmost endeavours to confirm the King in the principles of Calvinism, to which he himself was thoroughly attached. But scarcely had the British divines returned from Dordrecht, and given an account of the laws that had been enacted and the doctrines that had been established by that famous assembly, than the King and the greatest part of the Episcopal Clergy discovered, in the strongest terms, their dislike of the proceedings, and judged the sentiments of Arminius, relating to the Divine decrees, preferable to those of Geneva and of Calvin. This sudden change in the theological opinions of the court and clergy, was certainly owing to a variety of reasons," &c.† Here, then, we have Laud described as the first anti-Calvinistic archbishop ; and the time distinctly marked when the change of sentiment took place generally in the Church of England. The Articles of our church may doubtless be subscribed with a safe conscience by

* Cent. xvi. sect. II. part ii.

† Cent. xvii. sect. II. part ii.

moderate persons of either party; but it so happened, from causes which it is unnecessary in this place to discuss, that her ecclesiastical rulers, and the great body of the clergy, had till this period generally embraced the Calvinistic hypothesis. Yet, in the face of these facts, Dean Kenney supposes the Church to have been essentially injured, not simply by the Puritanism, but by the Calvinism of Abbot, as if Calvinism were then a new thing within its walls. He persists also in ascribing the violence of the Reformers connected with Geneva, to the doctrine of election, predestination, &c.: and, by the judicious introduction of the phrases to which we have already adverted—such as “Calvinistic principles of reform,” “the practices of zealots for Geneva innovations,” “zealots of the Geneva faction,” “the inspired fraternity of Geneva,” “Evangelical preachers of Geneva doctrine,” “the Calvinian spirit of reform,” &c.—he almost persuades his readers, as well as himself, that rebellion and predestination are convertible terms. But upon this subject we trust that enough has been said.

Secondly. Let us then examine in the next place, how far the allegations brought personally against Calvin and his associates, as enemies to the government of kings, are entitled to respect. We think it can be shewn that they are substantially unjust.

In order to bear out these allegations, it is a point of the first importance to fix the stigma upon Calvin himself: and for this purpose the author has certainly spared neither pains nor ingenuity. For, if Calvin, with all his love for his own ecclesiastical discipline of Geneva, and with all his attachment to the republican government of the country in which he lived, still thought it a duty for the subjects of other governments to obey the existing authorities under which they were placed, and was practically a friend to the

government of kings, then the never-ceasing inuendoes about Calvinistic reform, and the reasoning which would convert certain detached expressions of that reformer into evidence of his jacobinical and levelling spirit, are absolutely groundless, and serve, moreover, to throw considerable suspicion upon the use made of extracts from Calvinistic divines in other parts of the work.

We cannot indeed, while reading our author's long chapter “on the Principles of Reform maintained by Calvin,” avoid a secret misgiving that the Very Reverend writer is rather at a loss to make out a tolerable case: some of the quotations appear to be totally irrelevant; and a construction is put upon others, which, without a previous impression that Calvin was in principle a revolutionist, few persons would be disposed to admit. If passages are thus to be selected from theological writers, and to be explained in the spirit which predominates throughout this work, there is no writer of eminence, who, having entered at all upon questions of a public nature, may not be made responsible for opinions widely different from those which he actually maintained.

We repeat, that we are not pleading for Calvin's system either of discipline or of doctrine; the former we totally disapprove, and upon the latter we pass no judgment. The simple question here is, Did Calvin deserve the character given of him in this volume, as a sanguinary democrat, and the avowed champion of political principles which are subversive of social order and of legitimate government? The contrary, we think, may be inferred from the marked respect with which he was treated by our Reformers and the most distinguished of our prelates in the days of Elizabeth. Had Cranmer entertained the same sentiments respecting this great man as the Dean of Achonry, although he might

perhaps have been less vituperative, he never would have sent to him the respectful letter which acknowledges him as a very dear brother in Christ. Nor would Hooper have addressed him by the title, "vir præstantissimus," or subscribed himself "tuæ pietatis studiosissimus." But we pass over numerous other testimonies on this head, to notice one which seems to bear with no inconsiderable force on the whole volume of Dean Kenney: the quotation is from Strype, and we recommend it to particular attention.

"To all this I cannot but add one passage, wherein the answerer put the apostate* in mind of the Archbishop, his old master, as he called him; giving him a rebuke on his account, in regard of his reproaching of Calvin and his writings; and suggesting I KNOW NOT WHAT GREAT DANGERS TO THE CHURCH AND STATE FROM THEM.† 'Must it needs be,' saith he, 'that all who embrace his (Calvin's) pains and learning in those Institutions, intend the subversion of the state, or presently condemn the doctrine of the Church of England? Your old master, Archbishop Whitgift, was of another mind; who maintained to his utmost the doctrine of the Church of England, and yet gave he Calvin his due also; labouring always, when any occasion was offered, to countenance his own writings with Calvin's authority, and especially out of that book which you most dislike; yielding him the title of a famous and learned man. Nay, even in the use of things indifferent he gives this testimony of his judg-

ment and moderation: *If master Calvin were alive, and right understood the state of our church and controversy, truly I verily believe he would condemn your doings. And I am the rather induced to think so, because I understood him to have allowed many things which you also (speaking to Cartwright and the Disciplinarians) dislike*."*

We observe, further, that obedience to magistrates is in many parts of Calvin's Commentary on the Scriptures very strongly enforced; a circumstance which renders it extremely improbable that he could countenance the dangerous principles which our author ascribes to him. We refer more particularly to his remarks on Romans xiii.; 1 Tim. ii. 1—3; Titus iii. 1; 1 Peter ii. 13, &c.; 2 Peter ii. 10, 11; Jude 8, 9: in which he contends that we have no business to examine by what means rulers have come into possession of authority. Obedience is due to them from their subjects for the simple reason that they possess authority: they came not to their elevated station by accident, but by the providence of God, since all power is derived from Him. Neither are we at liberty to disobey because of the wickedness of our rulers: all the magistrates in the days of the Apostles were enemies of Christ, and abused their power: yet, for conscience sake, so long as they do not constrain us to sin against God, we are to submit ourselves to them in all reverence, and under all circumstances to remember them in our prayers.†

* Strype's Whitgift, lib. iv. ch. xxxii.

* A former chaplain of Whitgift, who had embraced Popery.

† We have taken the liberty to print these few words in capitals: the rest of the quotation is in the same kind of letter with that of the book from which we quote.

† "Quotquot erant illo tempore magistratus, totidem erant quasi jurati Christi hostes. Poterat igitur obrepere ista cogitatio, non esse pro illis orandum, qui totas vires opesque suas conferrent ad oppugnandum Christi regnum, cujus propagatio in primis optanda est. Occurrit autem Apostolus et diserte jubet pro illis precari. Et certe

Is it possible that the man who wrote thus could have been the sanguinary monster described by Dean Kenney?

But we come more directly to the point. The question of Calvin's political principles has been most ably discussed, and, as we imagined, fairly set at rest by Bishop Horsley. The subject was taken up by that learned prelate in the appendix to a sermon preached before the Lords on the 30th of January, 1793;* and it is for our present purpose peculiarly valuable, not merely because it was written by a person of such authority in the church, but because it is an answer to the Dean by way of anticipation; a clear confutation of his principles without the possibility of any disrespectful feelings toward their reverend author.

As the subject is important, and the sermon is perhaps not very accessible by many of our readers, we shall take the liberty of making a copious extract.

"It is much less from any high opinion of the importance of Calvin's authority, to confirm the assertions of the foregoing discourse, that reference has been so frequently made, in the notes at the bottom of the page, to his Theological Institutions, than from a desire of vindicating the character of Calvin himself from an imputation, which they, who think it ill-founded, will be concerned to find revived in a late work of great

non efficit hominum pravitas quo minus amanda sit Dei institutio. Proinde quum magistratus ac principes Deus ad conservationem humani generis creaverit, utcumque multi degenerent a divina ordinatione, non tamen cessare propterea debemus quin et amemus quod Dei est et saluum cupiamus. Hæc causa est, cur debeant fideles, in quacunque regione degant, non modo legibus et magistratum imperio parere, sed in suis etiam precibus eorum salutem commendare Deo."—Comment on 1 Tim. ii. 1, 2.

* A few days after the murder of the French king. Was that also the effect of Calvinism?

Christ. Observ. No. 225.

erudition—and for the ability of the execution, as well as for the intention, of great merit—the 'Jura Anglorum' of the learned Mr. Francis Plowden. In a matter, in which the sense of the holy Scriptures is so plain, as it certainly is upon the questions which are treated in the foregoing discourse, the preacher esteems the additional weight of any human authority of little moment. But he cannot allow himself not to take advantage of an occasion, spontaneously as it were arising from his subject, of rescuing the memory of a man, to whom the praise of conspicuous talents and extensive learning must be allowed by all, from unjust aspersions. The injustice of which lies not, however, properly at the door of the learned author of the 'Jura.'

"Calvin was unquestionably in theory a Republican. He freely declares his opinion, that the republican form, or an aristocracy reduced nearly to the level of a republic, was of all the best calculated in general to answer the ends of government. So wedded, indeed, he was to this notion, that, in disregard of an apostolic institution and the example of the primitive ages, he endeavoured to fashion the government of all the Protestant churches upon republican principles; and his persevering zeal in that attempt—though in this country, through the mercy of God, it failed—was followed upon the whole with a wide and mischievous success. But in civil politics, though a republican in theory, he was no leveller. That he was not, appears from the passages cited in the notes upon the foregoing discourse, and will be still more evident to any, who will take the trouble to peruse the whole of the last chapter of the last book of his Institutions of the Christian Religion. In that chapter, he professedly treats the question of the consistency of civil government with the scheme of Christianity, which

he maintains against the fanatics of his times.* He shews that submission to the magistrate is, under all forms of government, a religious duty. He declares his preference of a republican aristocracy to any other form. But this declaration is prefaced with an express protest, against the futility of the question, what form is absolutely, and in itself, the best? He affirms, that the advantage of one government above another depends much upon circumstances: That the circumstances of different countries require different forms: That government, under every form, is a Divine ordinance: That the variety of governments, in the different regions of the earth, is no less conducive to the general benefit of mankind, and no less the work of Providence, than the variety of climates. And with respect to monarchy in particular, (by which, it is to be observed, he means absolute monarchy) he remarks, that submission to monarchical governments is particularly enjoined in Holy Writ, for this especial reason, that monarchy was the form, which, in the early ages, was the most disliked. Whatever preference therefore, in speculation, he might give to the republican form, he could not, with these principles, be practically an enemy to the government of kings. This last chapter of his Institutions, in which he expressly treats the general question of government, must be supposed to contain the authentic exposition of his deliberate opinions upon the whole of the subject, the confession of his political faith; and by reference to this, any passages, in other parts of his writings, in which subordinate questions are incidentally touched, ought in candour to be interpreted.—The passages, in which he has been supposed to betray the princi-

* The learned Bishop might have referred the reader to many similar observations in the Commentary, some of which we have already alluded to, at page 616.

ples of a leveller, lie widely scattered in his Comment on the Book of Daniel. They shall be briefly examined, nearly in the order in which they occur. If it should be found, that they bear a different sense from that which hath been imposed upon them, it will necessarily follow, that they will not justify the reflections, which have been cast."

We subjoin a specimen of the notes cited by Bishop Horsley, and to which reference is made in the preceding extract.

"Ratio cur debeamus subjecti esse magistratibus, quod Dei ordinatione sunt constituti. Quod si ita placet Domino mundum gubernare, Dei ordinem invertere nititur, adeoque Deo ipsi resistit, quisquis potestatem aspernatur: quando ejus, qui juris politici auctor est, providentiam contemnere, bellum cum eo suscipere est."—*Calvin*, in Rom. xiii. 1.

"Quod Dii nuncupantur, quicunque magistratum gerunt, ne in eâ appellatione leve inesse momentum quis putet: eâ enim significatur, mandatum à Deo habere, divinâ auctoritate præditos esse, ac omnino Dei personam sustinere, cujus vices quodammodo agunt."—*Calvin*. *Inst.* Lib. IV. cap. xx. sec. 4.

"——resisti magistratui non potest, quin simul Deo resistatur."—*Calvin*. *Inst.* Lib. IV. cap. xx. sec. 23.

"Hoc nobis si assidue ob animos et oculos obversetur, eodem decreto constitui etiam nequissimos reges quo regum autoritas statuitur; nunquam in animum nobis seditiosæ illæ cogitationes venient, 'tractandum esse pro meritis regem, nec æquum esse ut subditos ei nos præstemus, qui vicissim regem nobis se non præstat.'"—*Calvin*. *Inst.* IV. xx. sec. 27.

"Si in Dei verbum respicimus, longiùs nos deducet, ut non eorum modò principum imperio subditi simus, qui probè, et quâ debent fide, munere suo erga nos defunguntur, sed omnium, qui quoquo modo re-

rum potiuntur, etiamsi nihil minus præstent, quàm quod ex officio erat principium."—*Cal. Inst.* iv. 20.

The reasoning of the Bishop through several remaining pages of the appendix is founded upon an examination of various passages in the Comment on the Book of Daniel. Dean Kenney, in order to prove that Calvin's system, was "persecuting and sanguinary,"* dwells particularly upon his sermons on Deuteronomy. The two writers, therefore, do not meet precisely on the same ground; but it is obvious, from the course of argument adopted by the Bishop, and the light in which he interprets his author, that the passages cited by the Dean would, in his view, be utterly inconclusive as to the purpose for which they are adduced, and in no wise affect the

* The execution of the unhappy Servetus is frequently mentioned as a proof of Calvin's unforgiving and sanguinary disposition. The Dean of Achonry makes good use of that event; and no man in these days can reflect upon it without horror. But to form a correct judgment we should look at the temper of those times. The principles of toleration and civil liberty were not then understood; and it is well if the condemnation of Calvin on these grounds will not also involve that of certain eminent reformers of our own. With respect to this particular act, another great man of that period writes to Calvin in the following terms:—

"Reverende vir, et clarissime frater, legi scriptum tuum in quo refutasti luculenter horrendas Serveti blasphemias:"—(N. B. The Dean says, that "it seems to have been on the subjects of free-will and election that the fire of Calvin's zeal blazed with peculiar fury:" and intimates, that the disagreement of Servetus with the Reformer on these points was deemed a sufficient proof of his *infidelity* and of his *deserving death* :)—"ac filio Dei gratias ago qui fuit *Επαεστυς* hujus tui agonis. Tibi quoque ecclesia et nunc et ad posteros gratitudinem debet et debebit. Tuo iudicio prorsus assentior. Affirmo etiam vestros magistratus juste fecisse, quod hominem blasphemum, re ordine judicata, interfecerunt."—Such are the sentiments of the amiable and gentle Melancthon!

Bishop's own sentiments on the general question.

That there are many passages in the voluminous works of Calvin, which deserve to be censured in strong terms, is unquestionable.—Concerning one of this class Bishop Horsley observes,

"It is not to be wondered, that this exaggerated and indecent language of invective should be offensive to the learned author of the '*Jura Anglorum*.' It is to be hoped that, in the present age, it is offensive to every one, of whatever communion he may be, who reads the passage. It is not indeed to be borne, that the forms of worship of any Christian Church, however grievous its corruptions, should be uncharitably stigmatized in the gross with the odious name of impious superstitions; nor is it true of the princes, who persecuted the reformed churches, cruel as their persecutions were, that their object was, to overturn the whole worship of God, and blot his name out of the world. That project was reserved for the accursed crew of French philosophers, turned politicians, at the close of the eighteenth century. But it is to be remembered, that Calvin lived in an age, when neither the Christianity, nor the good policy, of religious toleration was understood: and he himself possessed a large share of the intolerant spirit of his times. How little he possessed of the spirit of a leveller, appears from what he says upon chapter iv. 19, of the duty of submission to those very princes whose conduct he so vehemently arraigns. The learned reader will find the passage entire at the bottom of the page.*"

"* Discamus igitur, exemplo Prophetæ, bene precari pro inimicis nostris, qui cupiunt nos perditos: maximè vero precari pro tyrannis, si Deo placeat nos subijci eorum libidini: quia, etsi indigni sint ullo humanitatis officio, quia tamen non præsumunt nisi Deo ita volente, modestè feramus ju-

Calvin's exposition of Daniel vi. 22, concludes thus: "Earthly princes divest themselves of their authority, when they rise in rebellion against God; nay, they are unworthy to be reputed among men. It were better, therefore, to spit upon their persons than to obey them, when they so far exceed all bounds as to attempt to rob God of his right, and, as it were, to take possession of his throne, as if they were able to drag him down from heaven." What a delightful passage would this be for the author of "Principles and Practices of pretended Reformers!" With what confidence in his cause would he have prefixed to it one of his notes of attention,* and have denounced as hypocrites, and Calvinistic fanatics, and levellers, every man who should deem it capable of vindication. What then shall we say to Bishop Horsley, who remarks on it as follows?

"This passage, taken by itself, may seem, it must be confessed, to go to the full extent of those detestable maxims, which had been propagated in an earlier age, that, 'He, who is in mortal sin, is no civil magistrate,' and 'that a king, not having the Spirit of God, forfeits his dominion.' Accordingly, it is produced as affirming the same, or equivalent, propositions. But if it be considered, not by itself, but in its connexion with the discourse of which it makes the close, the sense of the expressions will be found so restrained by the subject matter, as to convey nothing of this pernicious meaning. Daniel, having openly paid his daily devotions to his God, during the time that the edict of

gum: neque id tantum propter iram, ut Paulus admonet, sed propter conscientiam. Alioqui non tantum illis, sed etiam Deo ipsi sumus rebelles."

*The Dean's work is frequently adorned with the impression of a hand (☞), for the purpose of drawing more particular attention to the clause that follows. His printer has also been very liberal in the use of the typographical arts of attracting attention.

Darius was in force prohibiting the adoration of God or mortal, but the king himself, for thirty days, was, in pursuance of the edict, thrown to the lions, and lay in the den the whole night. The next morning, when he was found alive by the king himself, he gives the king this account of his deliverance. 'My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me, and also before thee, O king! have I done no hurt.' Daniel had disobeyed the king's edict. Yet he says, that, even with respect to the king, he had committed no offence; and he alleges his innocence, in that respect, as in part the ground of his miraculous deliverance; intimating, that he should not have been thought worthy of the Divine protection, could he not have said for himself, with truth, that 'before the king he had done no hurt.' Calvin contends, that it was with great truth and justice, that the prophet thus asserted his innocence, even as a subject. To make this out, it is necessary to shew (for the thing could be made out in no other way) that the king's edict was in itself a nullity. This is the point, which Calvin argues. And thus he argues it: 'Earthly kingdoms are established by God; but under this condition, that God derogates nothing from himself; but that whatever there may be of pre-eminence in the world be subordinate to his glory. — 'Fear God and honour the king' is one entire precept. The two parts are to be taken in connexion, and cannot be separated. And the fear of God must precede, in order that kings may maintain their proper authority. Daniel therefore upon just ground here defends himself, as having done no harm against the king; inasmuch as it was under the obligation of paying obedience to the government of God, that he neglected what the king commanded, in op-

position to it. For earthly princes abdicate their own authority,' &c. It is evident, that the subject matter restrains this implied abdication of authority, to authority exercised in those individual commands, which expressly contravene some express command of God. And it is in the individual instances of such commands, that Calvin asserts, that the guilt and danger of contempt, accompanying the just refusal to obey, would be nothing, in comparison of the guilt and danger of obedience. Certainly the priest Urijah, had he spit upon king Ahaz, when the king commanded him to make an altar after the fashion of the idolatrous altar at Damascus, though such contempt of majesty would not have been altogether free of blame, had done however better than he did, when he executed the king's order. And yet this wicked act of the king's was no forfeiture of his title to the crown, nor a general release of his subjects from their allegiance. This passage therefore of Calvin carries in it no such meaning, as may appear upon the first view of it, detached from the context; but it contains indeed a principle, upon which the faithful are bound to act, when the dreadful necessity arises. Calvin could never support the abominable doctrine, that the ordinary misconduct of a king sets the subject free, without contradicting the principles he lays down, in the last chapter of his *Theological Institutions*, of the duty of submission even to the worst of kings, in things not contrary to the express commands of God."

Was it then without reason that we ventured to animadvert upon the unfairness of deducing an author's sentiments from partial extracts, and without reference to his general object? We close these passages from Bishop Horsley with the concluding paragraph of the appendix to his discourse.—

"It is not to be apprehended, that the learned and candid author of

the '*Jura Anglorum*' will be displeased, that the memory of a great man should be vindicated from an unfounded accusation; which has been revived, not originally set up, by him, upon the authority of Heylin and other writers, on whom he thought he might rely. He will certainly esteem it no disservice done to that great cause, in which his learning and his talents have been so honourably engaged, the cause of government and liberty united, if the levellers are deprived of the authority of Calvin's name, to which, together with that of Luther and of other celebrated Reformers, some among them have pretended; in the pious design, no doubt, of passing off their political opinions, as a branch of the general doctrine of the Reformation. When Salmasius upbraided Cromwell's faction with the tenets of the Brownists, the chosen advocate of that execrable faction replied, that if *they* were Brownists, Luther, Calvin, Bucer, Zwinglius, and all the most celebrated theologians of the orthodox, must be included in the same reproach. A grosser falsehood, as far as Luther, Calvin, and many others are concerned, never fell from the unprincipled pen of a party-writer. However sedition might be a part of the puritanic creed, the general faith of the Reformers rejects the infamous alliance.

"It is alleged indeed against Calvin, by grave and respectable historians, that he expressed approbation of the outrages of John Knox in Scotland. If the charge be true, his conduct, in this instance, was contrary to his avowed principles. But the accusation requires better proof than Knox's own interpretation of some general expressions in Calvin's letters. It cannot however be denied, that he too often indulges in a strain of coarse invective, against the foibles and the vices incident to kings, of which he sometimes speaks as if he thought them inseparable

from royalty ; and that he treats many of the princes of Europe, his contemporaries, with indecent ill language. Some allowance is to be made for the natural harshness of the man's temper ; more, for his keen sense of the cruel treatment of Protestants in many kingdoms. But the best apology for him is, that he lived, before a perfect specimen of a just limited monarchy had been anywhere exhibited—before the example of the British Constitution, in its finished state, and of the Princes of the Brunswic line, had taught the world this comfortable lesson, that Monarchy and Civil Liberty are things compatible, and may be brought to afford each other the most effectual support.”

The close application of many of the preceding remarks to a large portion of the work now under review, will, we trust, be deemed an ample apology for their length. We are likewise not without hope that, should they meet the eye of the author of this volume, they may induce him to rely with less confidence upon the authority of Heylin.

From Calvin we turn to his friend John Knox, the most prominent of all the other characters introduced into this part of the discussion. Bishop Horsley speaks of the *outrages* of Knox, and requires some better authority than has hitherto been adduced for the approbation with which his proceedings are said to have been viewed by the Reformer of Geneva. Perhaps had that learned and candid prelate lived to read the life of Knox by Dr. McCrie, he might have seen reason to soften the former part of his expression, and have been less solicitous to rescue the character of Calvin from the imputation of his having approved the conduct of his Scottish ally. It is to be lamented that Dr. McCrie's work does not appear to have fallen into the hands of Dean Kenney, especially since he would have found in it, as in Bishop Horsley's defence of

Calvin, a reply to many of his remarks by way of anticipation ; and have learnt how little stress ought to be laid upon partial extracts, and upon the sort of reasoning which runs through so large a portion of the volume from Achonry.

Few persons, we hope, in this more enlightened age, will approve either of the principles of Knox's "Admonition," and "First Blast of the Trumpet against the Regiment of Women," or of the language in which they are composed ; the language is indeed often most mischievous and inflammatory. But does the reign of Queen Mary, against whom these works were immediately directed, afford no palliation ? Was it predestination which led him to deny the Divine right of a woman to tyrannise over her country, and to extinguish the light of revelation among her people ? Is it not a fact, that, notwithstanding these publications against a popish queen, he professed a warm attachment to the government of Elizabeth, and that on account of her accession to the throne his intended future "Blasts" were withheld ? And can any man, who reads his prayer, after the accession of Queen Mary,* or considers the loyalty of his demeanour both to Edward VI. and King James, account him an enemy to regal authority ? To the doctrines of passive obedience and non-resistance, he certainly never subscribed ; but that he was a republican, and, in the bad sense of the word, a revolutionist, remains yet to be proved. His character as a politician, (for a politician the circumstances of the times, and the close connexion between civil and religious liberty in the grand contest between Protestantism and Popery, compelled him to be,) is given us by the respectable author, to whom we have already referred. We must content ourselves with a part of it.

"Our national Reformer had

* See McCrie, vol. I. note U.

caught a large portion of the spirit of civil liberty. We have already adverted to the circumstance in his education, which directed his attention at an early period to some of its principles. His subsequent studies introduced him to an acquaintance with the maxims and modes of government in the free states of antiquity ; and it is reasonable to suppose that his intercourse with the republics of Switzerland and Geneva had some influence on his political creed. Having formed his sentiments independently of the prejudices arising from established laws, long usage, and commonly received opinions, his zeal and intrepidity prompted him to avow and propagate them, when others less sanguine and resolute would have been restrained by fear or by despair of success. Extensive observation had convinced him of the glaring perversion of government in most of the European kingdoms. But his principles led him to desire their reform, not their subversion. His admiration of the policy of republics, ancient or modern, was not so great or indiscriminate as to prevent him from separating the essential principles of equity and freedom which they contained from others, which were incompatible with monarchy. He was perfectly sensible of the necessity of regular government to the maintenance of justice and order among mankind, and aware of the danger of setting men loose from its salutary control. He uniformly inculcated a conscientious obedience to the lawful commands of rulers, and respect to their persons as well as to their authority, even when they were chargeable with various mismanagements ; so long as they did not break through all the restraints of law and justice, and cease to perform the essential duties of their office.

"But he held that rulers, supreme as well as subordinate, were invested with authority for the public good ; that obedience was not due to them

in any thing contrary to the Divine law ; that in every free and well constituted government, the law of the land was superior to the will of the prince, and that inferior magistrates and subjects might restrain the supreme magistrate from particular illegal acts, without throwing off their allegiance, or being guilty of rebellion."—*M. Crie*, vol. I. p. 305.

"That in an age, when the principles of political liberty were only beginning to be understood, such sentiments should have been regarded with a suspicious eye by some of the learned, who had not yet thrown off common prejudices, and that they should have exposed those who maintained them to a charge of treason from despotical rulers and their numerous satellites, is far from being matter of wonder. But it must excite both surprise and indignation to find writers, in the present enlightened age, and under the sunshine of British liberty.....expressing their abhorrence of these principles, and exhausting upon their authors all the invective and virulence of the former Anti-monarchomachi and advocates of passive obedience. They are *essentially* the principles upon which the free constitution of Britain rests ; and the most obnoxious of them were reduced to practice at the memorable era of the Revolution, when the necessity of employing them was not more urgent or unquestionable than it was at the suspension of the Queen Regent of Scotland, and the subsequent sequestration of her daughter.

"I have said *essentially* ; for I would not be understood as meaning that every proposition advanced by Knox on this subject is expressed in the most guarded and unexceptionable manner, or that all the cases in which he was led to vindicate forcible resistance to rulers were such as rendered it necessary, and may be pleaded as precedents in modern times. The political doctrines maintained at that time received a tinc-

ture from the spirit of the age, and were accommodated to a state of society and government comparatively rude and unsettled. The checks, which have since been introduced into the constitution, and the influence which public opinion, expressed by the organ of a free press, has upon the conduct of rulers, are sufficient in ordinary cases to restrain dangerous encroachments, or to afford the means of correcting them in a peaceable way; and have thus happily superseded the necessity of having recourse to those desperate but decisive remedies, which were formerly applied by an oppressed and indignant people."—*McCrie*, vol. I. p. 308.

From the light in which Knox is held up by the Dean of Achnorhy, the reader of Dr. McCrie will be surprised to find how little the peculiarities of Calvin seem to have been enforced in his letters, or formed the subjects of his ministerial discourses.* He was a Calvinist and a disciplinarian; but the great cause in which he was engaged was that of Protestantism against Popery,—Popery in its worst shape, and most intolerable domination; and it is quite as legitimate to infer, from the extracts of Dean Kenney, that every Scotchman is a Revolutionist, as that Knox and all Calvinists are enemies to kings. The leading principles which that Reformer avowed are the principles of the Scotch Presbyterian Church at the present hour, of the very men whom our author professes to hold "in respect and admiration."†

3. It remains only, in this part of our review, that we advert to the names of Buchanan, and Goodman, and Whittingham; and as the general observations, which we have of-

* For a summary of the doctrine taught by him in Scotland previously to his departure in 1556, see *McCrie*, vol. I. p. 190. This may doubtless be considered as a fair specimen of his preaching in general.

† Page 14, Note.

ferred concerning Calvin and Knox are in a great measure applicable to these writers, our remarks will be brief.

That many of the passages cited by our author from their works, are of a democratical and dangerous tendency, and totally indefensible, is, we think, beyond dispute: but how does it appear that they are of Calvinistic origin? We beg leave also to propose the question, whether, under happier circumstances, and in a land of freedom, they might not themselves have been among the first to condemn the principles which in those evil days they were so forward to avow? That the ordinary misconduct of a king sets his subject free from their allegiance, is a doctrine which either these reformers never seriously maintained, or in which, if they did maintain it, they were not favoured with the sanction of Calvin and Knox. Buchanan is, by Dr. McCrie, associated with Knox in the following paragraph. "Both kept uniformly in view the advancement of true religion and liberty, with the love of which they were equally smitten: and as, during their lives, they suffered a long and painful exile, and were exposed to many dangers for adherence to this kindred cause, so their memories have not been divided in the profuse but honourable obloquy with which they have been aspersed by its enemies, and in the deserved and grateful recollections of its genuine friends."*

We have, in the same work, a character drawn of the two other delinquents: and although neither Whittingham—better known to some of our unsuspecting lovers of Hopkins and Sternhold by his devout lucubrations, under the title of W. W.—nor Goodman, notwithstanding his Apologies, could ever gain the confidence of Elizabeth, they seem to have revered her authority, and to have demeaned themselves, at least in civil

* Vol. I., p. 11 *Life of Knox*.

matters, as loyal subjects. If men are to be hastily judged for opinions delivered under the circumstances in which Goodman wrote and Whittingham prefaced, we much fear that even Bishop Ponet will hardly escape. "A short Treatise of the True Obedience which Subjects owe to Kings," is a proof, if that work be correctly ascribed to that prelate, that some of the best men of the age, and the warmest friends of the church, were driven by the iniquity of the times to advance notions on civil government of the most mischievous and dangerous tendency. For their apology, so far as apology may be offered, we refer to the concluding periods already cited from Bishop Horsley's Appendix.

To make due allowance, however, for the irritated feelings of men smarting under a cruel persecution, and for their ignorance of the just principles and limitations of civil liberty, at a time when they had nothing around them but examples of regal tyranny and of republican freedom, has not been, so much as might be wished, the practice of Dean Kenney. How far this remark is correct, a very brief statement will demonstrate.

Goodman, in laying down the not indefensible position, that we ought to obey God rather than men, says, after his manner,

"We may justly conclude, that by the ordinance of God, no other kings or rulers ought to be chosen to rule over us, but such as will seek his honour and glory, and will command and do nothing contrary to his law. For they be God's servants and lieutenants, for which cause they may be revered doing their duty: but if they will abuse his power, lifting themselves up above God, and above their brethren, to draw them to idolatry, and to oppress them and their country: then they are no more to be obeyed in any commandments tending to that end, but to be contemned as vile sergeants in comparison of the high judge and magistrate; who ought to do nothing but as they are commanded by the high judge and superior power, according to the law."

Christ. Observ. No. 225.

After some further observations to the same purport, and cited in this work, the Dean adds—

"We cannot judge correctly of the natural tendency of the above precepts, unless we remember—and England has melancholy reason to remember—that according to preachers of doctrines imported from Geneva, the expression, 'God's laws,' ought to be understood to mean, the Calvinistic system; the support of 'God's glory,' the promotion of that system; that to maintain the Church of England, as by law established, is (I do not say according to all, but according to vast numbers of those preachers,) to draw the people to idolatry; and finally, that the votaries of Calvinism are, in these latter times, the true Israel of God, the exclusively evangelical, the elect, the godly." (p. 9.)

Now, as Goodman's book was written and published in Queen Mary's days, "the Church of England as by law established," was then the persecuting, bloody Roman Catholic Church, and it may admit a doubt, whether a good Protestant was bound to maintain it. We may further observe, that the contest at that time was not between Calvinists and Arminians, nor yet between Puritans and Protestant churchmen, but between Protestants and Papists: the affirmation, therefore, that the expressions "God's laws," and "God's glory," mean the Calvinistic system, and the support of it, is at least gratuitous; or if these phrases are thus to be understood, they must be taken as opposed to that popish system, which is *not* according to God's laws, and does *not* eminently promote his glory. The statement, likewise, that "preachers of doctrines imported from Geneva" used these expressions in the sense here assigned to them, must be received with considerable reservations. Whitgift and Usher are surely to be excepted; and with them are to be classed those "many more burning and shining lights" mentioned by Horsley, who were the friends and champions of our church, in her early days, "when she shook off the papal ty-

ranny." Upon the subject of the last sentence in the paragraph, we shall have occasion to speak hereafter. For the present, we shall only observe, that the whole comment is extremely unfair: it is, however,

but too just a specimen of the mode in which the author usually interprets his text, and of the disposition in which this inquiry is conducted.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication:—*Travels in Egypt*, by Sigr. Belzoni;—*Sketches of Italy, France, and Switzerland*, by Mr. Bridgens;—*Tour in the United States*, by E. Howit;—*The Plague contagious*, by Sir A. Faulkner, M. D.;—*Translation of Ossian's Poems into Latin Verse*, by the Rev. A. McDonald;—*Facts, Authentic, in Science and Religion*, by the late Rev. W. Cowherd.

In the press:—*Travels in Georgia, Persia, Armenia, &c.*, by Sir R. K. Porter;—*History of the House of Guelph*, by Dr. Halleday;—*Anti-scepticism, or an Inquiry into the Nature and Philosophy of Language*, as connected with the sacred Scriptures, by the Author of the *Philosophy of Elocution*.

The Rev. T. H. Horne's *Introduction to the Critical Study of the Holy Scriptures*, is reprinting in four large 8vo. volumes. As the *third* volume will consist principally of *new matter*, it is intended to print an *extra* number of that volume, with the additional plates, for the accommodation of such purchasers of the first edition, as may order the same on or before the first of January next. No more copies will be printed than are actually ordered.

Red Snow.—The nature of this substance has been fully explained in Mr. Bauer's paper, read before the Royal Society. In the winter, he put some of the red globules forming this substance into a phial with compressed snow, and placed the phial in the open air. A thaw having melted the snow, he poured off the water and added fresh snow. In two days the mass of fungi was found raised in little heaps, which gradually rose higher, filling the cells of the ice. Another thaw came on, and the fungi fell to the bottom, but were of about

twice their original bulk. They appeared capable of vegetating in water; but in this case the globules produced were not red, but green. The author found that excessive cold killed the original fungi; but their seeds still retained vitality, and if immersed in snow produced new fungi, generally of a red colour: so that snow seems to be the proper soil of these fungi.

Funeral Cloth.—Several cases of litigation having occurred respecting the right to the black cloth used in hanging churches at public funerals, it may be worth while to record a recent decision of the question by Judge Bailey. His lordship, in his charge to the jury laid it down, that no individual had a right to hang up what are called ornaments in a church, without the leave of the rector, because the freehold of the church was in him, and he might *make his own terms* for that leave. "In general," said his lordship, "when private individuals hang up black cloth in the parish-church, with the concurrence of the rector, there is a kind of understanding that the cloth shall become the *property of the rector*. In the present case there had been no bargain between the churchwardens and the clergyman with respect to the terms upon which the cloth should be hung up; consequently the latter had no right to take any part of it, because by law he was not entitled to take such property, unless by matter of arrangement between the parties to whom it belonged."

Intensity of Sound.—It has been remarked, even by the ancients, that the intensity of sound is greatly increased during the night. M. Humboldt was particularly struck with this fact, when he heard the noise of the great cataracts of the Orinoco in the plain which surrounds the Mission of the Apures. This noise he describes as three times greater in the night than in the

day. Some persons have ascribed this to the cessation of the humming of insects, the singing of birds, and the action of the wind upon the leaves of trees; but this, M. Humboldt remarks, cannot be the cause of it at the Orinoco, where the humming of the insects is much greater in the night than in the day, and where the breeze is never felt till after sunset. He therefore ascribes it to the absence of the sun, which he thinks acts on the propagation and intensity of sound, by opposing them with currents of air of different density, and partial undulations of the atmosphere caused by the unequal heating of different parts of the ground.

Bibliomania.—At the sale of the late Mr. Bindley's library, the competition for old poetical tracts and ballads was unexampled. What will those of our readers who think that wealth is a talent to be strictly accounted for, say to such items as the following?

Battel between Frogs and Mice	£16	16
Peele's Pageant (4 leaves) - - - -	15	15
Engravings of Wilton Garden - -	56	14
Wit's Bedlam - - - - -	15	15
Father Hubbard's Tales - - - - -	13	13
The Mastive or Young Whelp - -	25	10
Poetical Ballads, from 1640 to 1670	192	0
Ditto, from 1670 to 1680 - - - - -	183	15
Ditto, from 1679 to 1685 - - - - -	174	6
Ditto, 5 vols. - - - - -	281	0

CAMBRIDGE.—The annual prizes of fifteen guineas each, given by the representatives of this university, for the best dissertations in Latin Prose, were adjudged to T. Thorp, of Trinity College, and E. Botebor, of Sidney College, Middle Bachelors. No prize was adjudged to the Senior Bachelors. The Porson Prize, for the best translation of a passage from Shakspeare into Greek Verse, was adjudged to W. H. F. Talbot, Scholar, of Trinity College.

FRANCE.

It is calculated that there are at present in France 2849 curates, 22,244 temporary curates, 5301 vicars, 1462 regular priests, and 873 almoners of colleges and hospitals. The number of priests regularly officiating, including those who do not receive pay from the treasury, amounts to 36,185. 1361 French priests died in the year 1819; and in the same year there were 1401 ordinations. There are 106 female congregations, possessing altogether 1721 establishments, which contain 11,752 sisters. It is esti-

mated that these charitable women constantly administer relief to nearly 69,000 sick persons, and gratuitously instruct 63,000 poor children.

The following is from the report of the Central Jury, on the productions of French industry exhibited in the Louvre in 1819:—"M. Gonord has exhibited porcelain on which copper-plate engraving had been transferred by mechanical means. An engraved copperplate being given, he will use it for the decoration of pieces of different dimensions, and by an expeditious mechanical process, *enlarge or reduce the design* in proportion to the piece, without changing the plate."

HOLLAND.

The following useful prize-question is proposed by the Society of Sciences at Haerlem. The essays are to be sent to the Secretary before the 1st January, 1821.—"What advantage has medicine derived from the reformation and extension of chemistry since the time of Lavoisier, in making us better acquainted with the chemical agency of the medicines usually employed for the cure of several diseases of the human body; and what means should be taken in order to acquire a solid knowledge, useful in medicine, of the hitherto unknown chemical agency of several medicines?"

PRUSSIA.

The Royal Academy of Sciences at Berlin have proposed animal magnetism as a prize subject. It is desired that the phenomena known by the name of animal magnetism, be described "so as to admit of a positive judgment respecting their nature;" and it is observed that, "though there are many difficulties attached to the subject, still it appears that the number of facts ascertained is such as to admit the hope that, in the present state of the physical sciences, some light may be thrown on animal magnetism, when the probability of these facts has been estimated, and when their analogy with the better understood phenomena of natural sleep, dreams, somnambulism not magnetic, and many nervous affections, has been established!" The prize is 300 ducats. It is strange, indeed, that credulity on this subject should so long retain its hold in so many parts of the continent of Europe.

The official Gazette of Berlin contains some statistical data of the Prussian mo-

narchy, according to authentic reports made in the course of the year 1819; from which it appears that all the states of this monarchy, not including the principality of Neufchatel, comprehend a space of 5014 geographical square leagues (15 to a degree of the equator,) or 107,765,760 acres, Rhenish measure, with 10,800,112 inhabitants, including the military. The surface of water occupying about 2,202,541 acres, a forty-ninth part of the whole surface.

GREECE.

The benevolent exertions and hazards of the Monks of St. Bernard, who inhabit the highest regions of the Alps, are well known. A somewhat similar institution exists among the defiles of Mount Olympus. It is maintained by five villages, the inhabitants of which pay no kind of tax; but are bound to give their assistance to all travellers who cross the mountains, and to serve them as guides. They discharge this honourable task with the greatest alacrity and good management; and, like the benevolent Monks of St. Bernard, employ the sagacity of dogs, to discover travellers who may have been so unfortunate as to be buried beneath the snow.

NEW SOUTH SHETLAND.

A considerable tract of land is said to have been discovered to the south of Cape Horn. The account from which we copy states, that last year Mr. Smith, master of

the brig William, trading between the Rio Plata and Chili, in endeavouring to facilitate his passage round Cape Horn, run to a higher latitude than is usual in such voyages, and in latitude 62 deg. 30 min. and 60 deg. west longitude, discovered land. As circumstances did not then admit of a close examination, he deferred it till his return voyage to Valparaiso; during which, in February last, he ran in a westward direction along the coasts either of a continent or numerous islands, for two or three hundred miles, forming large bays, and abounding with the spermaceti whale, and seals. He made numerous soundings and bearings, drafts and charts of the coast. He even landed, and took possession of the country for his sovereign, and named his acquisition "New South Shetland." The climate was temperate, the coast mountainous, apparently uninhabited, but not destitute of vegetation, as firs and pines were observable in many places; the country had upon the whole the appearance of the coast of Norway. On his arrival at Valparaiso, he communicated his discovery to Captain Sherriff, of his Majesty's ship *Andromache*, who happened to be there. Captain Sherriff immediately despatched the *William*, with officers from the *Andromache*, to ascertain the nature of the country. The ship, it is added, has returned from this voyage, and on making her report to Captain Searle, of the *Hyperion*, orders were given that no intercourse with the shore should be permitted.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Discourses, illustrative of the Designs of Christianity, and of some parts of its internal Evidence; by Daniel Dewar. 8vo. 12s.

A Reply to a Pamphlet, intended as an Apology for certain Religious Principles, misnamed Evangelical; by the Rev. T. U. Stoney. 2s. 6d.

The School Prayer Book; being a Week's Course of Prayers. 2s. bd.

Lyric Hymns; by Edward Atkyns Bray. 2s.

Sermons preached before Friendly Societies. 4s.

Sermons explanatory of the Gospels; by H. Hughes. 2 vols 8vo. 1l. 1s. bds.

Sacred Lectures; by J. Hodgson. 12mo. 6s. bds.

Sermons, Doctrinal, Practical, and Occasional; by the Rev. William Snowden. 8vo. 10s. 6d.

Sacred Literature; comprising a Review of the Principles of Composition laid down by Lowth, in his *Prelections on Isaiah*, and an application of the Principles so received to the Illustration of the New-Testament; by the Rev. John Tebb. 8vo. 15s. bds.

MISCELLANEOUS.

The Heraldic Origin of Gothic Architecture; by R. Lascelles. Royal 8vo. 7s. Botanical Dictionary; or, Universal Herbal. 2 vols 4to. plates.

A Reply to the Notice of the new Greek Thesaurus, inserted in the 44th Number of the *Quarterly Review*; by E. H. Barker. 8vo. 4s. 6d.

The New System of Musical Education; by Joseph Kemp.

The Theory of Elocution, in connexion with a New and Philosophical Account of the Nature of instituted Language; by B. H. Smart. 8vo. 7s. bds.

Early Education ; or the Managing of Children considered, with a View to their future Character ; by Miss Appleton. 8vo. 10s. 6d.

The Establishments of Fellenberg, at Hoffwyl, with Reference to their Claims upon the Attention of Men in public stations ; by the Count Louis de Villeveille. Price 2s.

The third volume of a Summary of the History of the English Church, and of the Sects which have departed from its Communion ; by the Rev. J. Grant. 12s. bds.

A Dissertation on the Passage of Hannibal over the Alps, with 4 maps. 8vo. 12s.

Lectures on the Philosophy of History, accompanied with notes, and illustrative engravings ; by the late Rev. E. Bloomfield. 4to. 1l. bds.

The Improvement of English Roads urged. 2s.

The Ornithology of Great Britain ; by John Atkinson. 8s.

America, an Epistle, in Verse ; with other Poems. 12mo. 3s. bds.

The Battle of Tewkesbury ; by Cecilia Cooper. 3s.

The Brothers, a Monody ; and other Poems ; by C. Elton. 5s. bds.

Immortality, a Poem, in two Parts. 12mo. 4s. bds.

Claims at the Coronations of several of the Kings of England. 8vo. 5s.

Letters from Mrs. Delany (Widow of Dr. P. Delany) to Mrs. Frances Hamilton, from the Year 1779 to 1788 ; comprising many unpublished and interesting Anecdotes of their late Majesties and the Royal Family. 8vo. 6s. 6d. boards.

A Translation of M. Say's Treatise on Political Economy.

An Analysis of the True Principles of Security against Forgery, exemplified by an Inquiry into the Sufficiency of the American Plan for a New Bank Note ; by Sir William Congreve. 8vo. 12 plates. 1l. 1s. bds.

Description of the Colony of New South Wales, and Van Dieman's Land ; by W. C. Wentworth. 8vo. 16s. bds.

A Visit to the Province of Upper Canada, in 1819 ; by James Strachan. 8vo. 6s. 6d.

Italy and its Inhabitants ; by J. A. Gaffie. 2 vols. 8vo. 26s.

Historical Account of Discoveries and Travels in Asia ; by H. Murray. 3 vols. 8vo. 2l. 2s.

Three Months passed in the Mountains East of Rome, during the Year 1819 ; by Maria Graham. 8vo. 10s. 6d.

Classical Excursions, from Rome to Arpino ; by Charles Kelsal. 8vo. 12s. sewed.

A Journal of two Tours upon the Continent, in the Years 1816, 1817, 1818 ; by James Wilson. 3 vols. 8vo. 1l. 16s. bds.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Sixteenth Report of this Society has just issued from the press ; the substance of which we shall present to our readers, though our limits will not permit our doing justice either to the Report itself, or to the highly encouraging Appendix which accompanies it. We shall pass lightly over such articles of intelligence as have already appeared in our pages from the Monthly Extracts of the Society.

France.—Commencing with France, the Committee announce, that the Protestant Bible Society of Paris has amply justified every expectation which its establishment and the high character of its patrons and conductors had excited. The first Report contains a variety of statements demonstrative of the progress which the Society had made. Its issues of the Scriptures had

been considerable ; and at the period of the anniversary, 6000 Testaments had just entered the depository, and 1500 more remained to be delivered : besides which, 1000 copies of the 8vo Bible had been ordered from Basle, and a large number of the quarto from Montauban. "Yet," observes the Report, "this quantity will be far from sufficient, considering the demands which have been made upon us, and the engagements which we have already contracted." The formation of Auxiliary Societies has also been carried on with spirit and success. Nor has the Society, though of a character exclusively Protestant, been without many tokens of respect and friendship from Catholics of the highest distinction. His royal highness the Duke d'Angoulême, to whom the President had presented a copy of the Report, addressed in return a letter expressive of the kindest sentiments towards the Society, accompanied with a statement that the let-

ter, previously to its being despatched, had received his Majesty's approbation. The Duke de Cazes (at that time prime minister) acknowledged a similar tribute of respect, by subscribing 1000 livres towards the laudable object of the Society. Testimonies of grateful acknowledgment are also due to the Marquis de Dessolles, and the Marquis de Latour Maubourg, late ambassador to this court, who have on different occasions evinced the most obliging readiness to promote the object which the Bible Societies of the two countries have in common. The zeal for the dissemination of the Scriptures, and the desire to peruse them, are not confined to the Protestant part of the French population. In the course of the past year, a larger number of Catholic Testaments have been issued than in any preceding. They have been dispersed through Catholic channels: they have found their way into the hands of adults as well as into schools, and many instances have been reported in which the perusal of them has been attended with the happiest effects.

United Netherlands.—The United Netherlands' Bible Society has made, in the course of the last year, a considerable progress. Copies of the Scriptures have been put into circulation, making an excess of more than 2500 above the issues of any preceding year. The constituent societies of this national institution, particularly those of Rotterdam, the Hague, Leyden, Utrecht, Groningen, and Friesland, have emulated each other in exertions within their respective districts, and in a zealous co-operation with the Central Society at Amsterdam.—Christians of every denomination, and even Jews, evince the most eager desire to possess the Scriptures: and their dissemination has been, in a variety of instances, attended with the happiest effects. Attention has also been paid to the wants of the colonies and foreign settlements dependent on the crown of the United Netherlands. At Surinam especially, the work of distribution has been going on very prosperously. Hebrew Testaments have been largely demanded by the Jews inhabiting that colony, "who," in the language of the Report, "exhibit a desire for this holy volume, which is rarely to be met with in Europe."

Switzerland.—Switzerland has continued to evince a laudable zeal in the great work of disseminating the holy Scriptures among her simple and interesting population.

The Society at Basle, and the printers connected with that institution, have issued, in the course of the past year, 30,000 copies of the Scriptures, either in German or French; and 30,000 more have either just left the press, or are on the point of being completed. The number either issued or undertaken, within the last eighteen months, amounts to upwards of 65,000 copies. The German translation of the Monthly Extracts has been attended with very considerable advantages. Copies have been widely circulated both in Switzerland and Germany: and the perusal of them has tended greatly to dispel prejudice and encourage exertion.

The Zurich Society has increased in support; and the Schaffhouse Society, since the festival of the Reformation, has been under the necessity of giving applicants tickets, to be exchanged for Bibles, in proportion as the required copies could be successively furnished from the presses at Basle.

At St. Gall, the last edition of 3000 copies of the Testament is nearly exhausted, and preparations are making for proceeding to a new impression.

The Grisons' Bible Society is engaged in printing the New Testament in the Upper Romanese dialect; and in the mean time, the distribution of the Scriptures in the Romanese, German, and Italian languages, is proceeding with equal diligence and discretion.

From Bern, the intelligence received is particularly gratifying. "Our Bible Associations," writes the venerable Vice-President of the Bern Bible Society, "maintain their zeal, collect liberal contributions, and assist us with much prudence and discretion, in the dissemination of the word of God: and we frequently receive from them most affecting intelligence of the blessing which attends their labours. We also assemble the Committees of this city, in order to communicate to them the most interesting particulars from the accounts thus transmitted, and to animate them with fresh zeal."—The printing of an edition of Piscator's German version of the Bible, and which has been from time to time deferred, seems likely soon to be accomplished. "A few weeks ago," writes a correspondent, "we were still uncertain whether we might venture to undertake so expensive a work: but God confounded our unbelief by the arrival of a letter from Eng-

land, communicating an extract from the last will of my departed friend, George Moslyn, Esq., who has generously bequeathed £200 sterling to our Society, in aid of the distribution of the Bible in this country."

A new and promising Bible Society has been established for the canton of Glarus.

The distribution of the Catholic Scriptures in the cantons adhering to that communion, has been industriously and discretely continued by the enlightened ecclesiastics, and other individuals, whose exertions in this line the Society have had frequent occasion to commend. More than 6000 copies have passed into those channels, within the year, through the useful medium of the Basle Society.

The committees of Lausanne and Neuchâtel are indefatigably employed in preparing a revised quarto edition of Osterwald's Bible.

Of the Geneva Bible Society, the Committee only remark, in the words of its excellent President; "Our Biblical labours proceed well: thanks to your powerful support. The translation of the sheets of correspondence is attended with success, and the transmission of them into France appears to have produced great benefit."

Germany.—Germany has furnished much intelligence of a satisfactory nature, in the course of the past year; from which we can select only a very few brief particulars.

The Hambro'-Altona Bible Society has commenced printing an edition of Luther's Bible.

The Bremen Society has paid attention to the wants of the Catholics; who have received Testaments in the version approved by themselves, and many of whom have become members of the Society, and contributed liberally towards its funds.

The Auxiliary Society at Gottingen has established five Associations in connexion with it, in the three ecclesiastical circuits at Gottingen, at Dransfeld, and Hertzberg. The spirit of this Society, and the useful influence it is producing, will appear from the following declaration of the Rev. Professor Staendlin, on transmitting a copy of its Report: "The word of God is again obtaining its former authority and influence

in Germany, triumphing over the systems of a spurious philosophy and the efforts of a merely profane science, which, while it abounds in criticisms, and glories in philological learning, loses sight of the very essence of religion."

The Bible Society of Hesse Cassel is in full operation. The good effects of a recent visit from the President of the Sleswig-Holstein Bible Society, the Landgrave Charles, brother to the sovereign of Hesse, are thus pleasingly described:—"The friends of truth in this place have been materially strengthened in their pious activity by the animating example of our Landgrave Charles, during his last visit here: the hours spent in conversation with this enlightened prince, on subjects which the world can neither discern nor relish, were seasons of delight and refreshment to all those to whom he communicated the pious sentiments of his heart."

The Society at Hesse Darmstadt, as well as those at Giessen and Worms, continues to distribute the Scriptures among a population suffering from the distressing consequences of the late destructive war. The venerable Superintendent Müller writes:—"Our stock of Bibles is now almost entirely exhausted; and it is incredible with what eager desire and grateful joy this sacred work is received by all. Since we commenced our distribution, the number of applicants for a Bible has increased to several thousands, whom we cannot supply; the promised subscription for the year being utterly inadequate to such extensive demands."

Of the Frankfort Bible Society the most satisfactory accounts have been furnished. From its position as a thoroughfare for travelling journeymen and mechanics, and the reputation it has acquired by the condescending notice of it on the part of the Emperor Alexander, the Society of Frankfort has found abundant opportunities of diffusing far and wide the oracles of God.

The Wurtemberg Society is assisted by seven Auxiliaries, and one Association; in addition to which it has derived contributions from nearly all the corporations of tradesmen, and from the merchants' clerks. Since the establishment of the institution, more than 35,000 copies of the Scriptures have been put into circulation, nearly two thirds of which were Bibles. The patronage of the sovereign continues to be ac-

compatried by indications of a sincere and increasing interest in its prosperity and efficiency. In addition to the grant of a building formerly referred to; which grant was afterwards enlarged, his Majesty has sent 500 florins to the Society, and given permission to apply freely to him whenever they have any request to make.

The Saxon Bible Society, after issuing more than 15,000 Bibles, and 6000 Testaments, has found itself so pressed by demands, as to be under the necessity of having recourse to another impression of the Bible. The whole edition of 3000 copies in the Wends' dialect had been disposed of by anticipation before it left the press.

At the anniversary of the Saxon Society, the noble president, Count Hohenenthal, minister to his Saxon Majesty, delivered a very striking address, in which, after many pertinent remarks on the degeneracy of the age, (which he ascribes to the neglect of a religious education as its principal cause,) he draws the following conclusion:—

“Oh let us, who are members of the Bible Society, daily read the Bible, with fervent prayer to God that he would open our understanding, and give us to experience in our own hearts the power of his word. The more we make ourselves acquainted with the Scriptures, the more plain will that become which at first was unintelligible to us. Let us take care that our children acquire a taste for the word of God; and that by the use of the Bible in schools, the volume itself be put into the hands of the children of the poor: that the rising generation may enter into the world, enriched with scriptural ideas, and filled with Divine truth: this is the surest way to improve the condition of mankind.”

A very gratifying report has been transmitted by the Eisenach Bible Society, from which it appears that their Anniversary Meeting in July last was highly satisfactory. The Grand Duke and Duchess have manifested a warm friendship towards the Society; not a few of the poor have brought their humble offerings; and the most grateful emotions have been excited by the affecting acknowledgments of those clergymen and schoolmasters whose parishes and schools had been supplied with copies of the Scriptures.

Prussia.—Under the continued patronage of the King and the members of the Royal Family, the Prussian Bible Society enjoys that prosperity which encourages the be-

lief that the blessing of God is upon it. The number of Bible Societies, more or less connected with it, amounts to thirty-three, independently of Bible Associations.—Through these Societies, 13,750 Bibles, and 11,550 Testaments, have been put into circulation during the past year: and the Central Institution alone, within the five years since its formation, has issued 22,724 Bibles, and 8,900 Testaments, in the German, Polish, Bohemian, Wendish, and Swedish languages. The hospitals and prisons have been furnished with copies of the Scriptures, and every prudent regulation has been adopted for securing the permanence of the books in the several wards, and their constant and attentive perusal.

Denmark.—The Danish Bible Society appears only to have waited for a sufficient supply of the Scriptures, in order to develop its energies. So rapidly has the Society extended itself over the face of the country, that there are few places of any consideration in which an auxiliary has not been, or is not likely soon to be established. The cause is also very warmly espoused by numbers of the clergy of every rank, and among them the bishops stand particularly distinguished. Much has been done towards effecting this pleasing result by the residence of the Rev. Dr. Henderson, in Denmark. Of 10,000 Bibles, and as many Testaments, printed by this Society, nearly the whole have been distributed, and new editions of both are now in the press. His Danish Majesty, on receiving the last Report of the Sleswig-Holstein Society, addressed to the Secretary, the very Rev. Dean Callisen, the following acknowledgment:—

“We have received, to our highest satisfaction, the Third Annual Report of the Sleswig-Holstein Bible Society, humbly transmitted to us by you; and it is our wish, that the exertions of this Society may ever be attended with the best effects. We commend you to the kind providence of God.

“Given at our castle of Fredericksburgh, June 22, 1819.

(Signed) “FREDERICK REX.”

A similar testimony of approbation was given to the proceedings of the High Court of Chancery for the Duchies of Sleswig-Holstein and Lauenburg.

It was not, however, by the supreme authorities and persons of elevated condition alone, that the conduct of this

Society was approved; its labours were also appreciated by those who moved in the humblest walks of life. "A farmer, who wishes not to be known (writes Dean Callisen,) has presented to the Society 10 rix-dollars, collected by the daily deposit of one Danish shilling." The Bible Associations in the country parishes continue to flourish, under the pastoral encouragement of their ministers; and the Committee at Sleswig watch over all the numerous Auxiliaries and Associations throughout the duchies with parental attention, and see the fruit of their cares in the returns of an active and cheerful co-operation. The zeal of their pious president, the Landgrave Charles of Hesse, operates powerfully on the movements of this Committee. His highness enters very earnestly into the affairs both of the Sleswig-Holstein and the Hesse-Cassel Society.

Sweden.—The Swedish Bible Society, under the patronage of his majesty, and the prudent direction of its indefatigable president, Baron Rosenblad, continues to maintain its high rank among the Continental Bible Societies. At the close of its fourth year, the Society had printed, including what had been done by its predecessor the Evangelical Society, 66,700 Bibles, and 71,100 Testaments; making a total of 137,800 copies of the Scriptures, of which 118,140 had been put into circulation.

The Upsala Society was stimulated to great exertions by the last address of the venerable Archbishop, a short time previous to his decease. Having invited and admonished all the clergy in his diocese to unite with him in personal inquiry from house to house, in order to ascertain the want of the Scriptures, a large number of copies was ordered from Stockholm, and distributed among the poor, in the grammar-schools, work-houses, hospitals, prisons, and other public institutions. The expense of this distribution was discharged by the liberal collections made at the Jubilee of the Reformation, in consequence of a recommendation to that effect from the throne.

The Skara Society, aware of the difficulty, on the part of the poor, of raising a sufficient sum to purchase a Bible, yet desirous to encourage the principle of purchasing, adopted the plan of accommodating the poorer parishes on credit; and the effect has been, a considerable increase in the number of applications.

Christ. Observ. No. 225.

By the agency of the Society at Helsingfors, "the word of God" (observes the Report) "will now be conveyed to our benighted brethren (the Finlanders and Laplanders) who are spread over those northern regions, where the foot of a Swede has seldom trodden, and where the voice of a messenger of the Gospel is still seldom heard."

Russia.—The Russian Bible Society, with its Auxiliaries and Associations, furnishes intelligence of the most gratifying nature, relative to the progress which the holy Scriptures are making throughout that vast and improving empire. His majesty the Emperor Alexander continues to manifest towards it the most cordial attachment, and to watch over its concerns with paternal solicitude for its prosperity. A similar testimony is borne to the conduct of many of the first personages both in church and state: and the interests of the Society appear to be cherished by a large proportion among all orders of the community. Six years only have elapsed since the foundation of this institution was laid; and within the compass of that short period, nearly 180 Auxiliary Societies and Associations have been formed, one million two hundred and forty-four thousand rubles have been collected, and three hundred and seventy-one thousand six hundred copies of the Scriptures have been printed or are printing—of which upwards of two hundred and twenty thousand have already been issued for circulation. Such results evince the activity and perseverance with which this great work has been prosecuted in Russia, and they give a pledge of the still greater results which in its further prosecution may be expected.

The transactions of the Russian Bible Society are conducted on a scale of such magnitude, and involve so many and important details, that we must refer for an account of them to the documents in the Appendix to the Report before us. The correspondence of the Rev. Dr. Paterson and Dr. Henderson, which is there given at length, furnishes a connected view of the principal operations in which the Russian Bible Society and its various Auxiliaries have been engaged during the past year.

"The reading of the holy Scriptures," remarks Prince Gallitzin, in his speech at the last anniversary, "is becoming more general among us and among our villagers,

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who, in many places, assemble together, on the Sabbath, and other holy days, to spend them in reading their Bibles; and in some places, even the youth are occupied in the instruction of their parents who have not before been taught to read. The soldiers and sailors are likewise, of their own accord, seeking this spiritual food. They experience that in their families the Bible supplies them with lessons for the regulation of their lives, and with an abundant source of daily comfort and edification.

"But, in addition to all this, a still more gratifying prospect of usefulness is now presented to our Society. In conformity with the will of the monarch, the reading of the holy Scriptures is now introduced into all our seminaries of instruction; and this will doubtless lay a foundation for the piety of the rising generation, and thus, to no small extent, promote the kingdom of Christ in the earth."

The court of Rome, and those who take their measures from it, have not relaxed in their opposition to the circulation of the Catholic Scriptures. The influence from that quarter has been exerted with such success in Bavaria, as not only to have caused the expulsion of the Rev. John Gossner from his country, but also the prohibition of his Testament printed at Munich. A similar prohibition, derived from the same influence, has been published in Switzerland. It is, however, pleasing to know, that, antecedently to this restraint, nearly 80,000 copies had been brought into circulation.

On the other hand, the distributions effected by Professor Van Ess have been considerably increased. Furnished with the approbation and sanction of many Catholic dignitaries, his version of the Testament, in various sizes, has circulated very freely, and with the most grateful acceptance, among the Catholics in Germany. Since his last published account, he has issued 106,234 copies of the Catholic Scriptures, besides 10,639 of Luther's version among Protestants. If these be added to those previously issued, it will appear that this single individual, partly by his own exertions, and partly by means of his Catholic correspondents in Germany and Switzerland, has, in less than four years, distributed 350,414 copies of the Scriptures. Prospects of a further distribution are continually opening, and his powers of doing good in this department of service seem only to be limited by his means.

An increasing demand has also been manifested in France for the Catholic Scriptures; and so strongly is this felt, that various printers are now speculating in editions of that book, for which but a short time ago very few purchasers could be found. The Society for Elementary Education has introduced the New Testament into the Schools of Mutual Instruction; and several pious Catholics have evinced much industry in recommending it, and that with considerable success, to the poorer members of their communion. Even Spanish New Testaments have been solicited from the Committee.

In the Mediterranean, and more especially in Greece and Turkey, a very extensive tour of the Rev. Dr. Pinkerton has led to the commencement of important Biblical undertakings, the establishment of several Bible Societies, and to prospects of increasing usefulness.

The Malta Bible Society, profiting by the useful suggestions of Dr. Pinkerton, has adopted measures, which will be likely to render that Society a still more effective instrument in promoting the circulation of the Scriptures.

The formation of the Ionian Bible Society at Corfu, of which our readers are already apprized, is an event to which the Committee attach very great importance. It was followed by the establishment of Auxiliary Societies in Cephalonia and Zante; to which succeeded the Athens' Bible Society, of which we have already given an account.

At Constantinople arrangements have been completed by the active and judicious exertions of Dr. Pinkerton, for a version of the whole Bible into Modern Greek, a translation of the New Testament into the Albanian language, and other undertakings, which, it is hoped, may eminently conduce to the dissemination of the word of God among the Christian inhabitants of the Turkish Empire.

We have thus adverted to the chief operations of the Bible Societies throughout Europe, with most, we might indeed say all, of which the British and Foreign Bible Society is closely connected by its influence, its agency, its counsel, or its pecuniary assistance. We have not specified particular grants, for which we refer to the abstract of the cash account annexed to the Report. The receipts of the Society

during the past year (including 29,297l. for Bibles and Testaments) were 92,733l.

We reserve the remaining transactions for another Number.

PERSIAN CHRISTIANS.

Two persons, professing to be Christians, and natives of Persia, have been lately travelling in India to collect charitable contributions. The Rev. Messrs. Kolhoff and Sperschneider, the Missionaries at Tanjore, from the Society for promoting Christian Knowledge, were so well satisfied, after examination, of the truth of their representations, that they gave them a testimonial to that effect. We transcribe, from a contemporary publication, the following account of the body to which they state themselves to belong.—

“Lucas John is about forty years of age; and states, that, by the blessing and grace of God, he has, for the last ten years, attended to the concerns of his soul. Joseph John, about twenty-three years old, has, since the age of fifteen, known the things belonging to his peace.

“Their native town is Chosrabad, in the province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community with themselves.

“They are the offspring of ancient Jewish Christians, and are now suffering greatly under the government of Persia. Formerly, when under a Turkish Pasha, they enjoyed, in some degree, public justice and peace; but since they have been subjected to the power of Abbas Mirza, a son of the King of Persia, who resides at Tebriz, these poor Christians have been treated in a most intolerant and cruel manner; and have had to pay heavy taxes, beyond their ability. Two sons of Lucas John have been seized, and threatened to be made Mussulmans; but Mr. Armstrong, residing at Tebriz, has become security for the payment of 1000 rupees; 500 of which are already collected, the rest are still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mohammedan oppressors.

“The sum of 1000 rupees required to satisfy the demands of their oppressors, who have retained the two children of their family as hostages for payment, amounts to much more than that sum according to the rupee of India, which is of less value.

“They collected about 700 rupees at Bombay, Cochin, Tanjore, and the intermediate places, and about as much more at Madras.

“The whole number of these Christians amounts to about 10,000. They have an archbishop and three bishops. The archbishop resides at Mosul; one of the bishops, at their native town of Chosrabad; another at Meredeen, three days' journey from Mosul; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, and Syrians by the Arabs; but, among themselves, Ebriam, or Beni Israel; which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, of which we had a proof; the Lord's Prayer and the Apostolic Creed being very like to the original Hebrew. They have no connexion whatever with either the Greek or Roman Churches.

“They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be ‘the way, the truth, and the life’—and that through Him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the Protestant Church.

“They have, at Chosrabad, a large church, nearly of the size and appearance of the Scotch Kirk at Madras, which is a fine building. Through fear of the Mohammedans, who insult and oppress them, they assemble for Divine worship between the hours of five and seven on Sunday mornings; and, in the evenings, between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church, during the hours of worship.

“The country is said to be covered with gardens abounding with a great variety of fruits. The men are chiefly engaged in cultivation, and the women in spinning.

“Within the last ten years a school has been established, in which the average attendance of boys is about thirty. There is also a separate school for girls, consisting of but a few scholars; sometimes not more than three in number. In these schools are taught the Four Gospels, (the names of which they repeated distinctly,) the Psalms, and other books. The scholars are taken to church morning and evening.

"These two men seem honest and simple men; and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they would invariably reply, in

the most artless and unaffected manner, as if it was their ordinary style of speaking of their benefits and mercies, 'God has given us' so much more—mentioning the amount."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The detection of the late conspiracy has been followed by a number of arrests; and the investigation of the whole transaction is in progress before the proper tribunal. No particulars, however, have as yet transpired in an authentic shape, but there appears strong reason to believe that the plot was widely extended, and that it had for its object the utter subversion of the existing government.

PORTUGAL and SPAIN.—A more successful insurrectionary effort has taken place in Portugal, conducted, like the Revolution in Spain and Naples, by the soldiery. On the 24th of August, the troops quartered at Oporto rose, and appointed a provisional government, to whom they committed the trust of immediately convening the Cortes, with a view to organize a constitution. The whole affair was conducted professedly in the name of the King; the insurgents swearing to obey the Cortes and the constitution which they should form, and to maintain the Roman Catholic religion and the reigning dynasty of the house of Braganza. The troops at Lisbon, and throughout the south, do not appear to have immediately responded to the invitation of their comrades at Oporto; and the Regency, profiting perhaps by the warning in Spain, have availed themselves of the suspense of the moment to convoke the Cortes in the name of the King, for which it seems they possess, or think it prudent to assume, sufficient authority. We shall be happy to hear that the measure proves effectual to tranquillize the country, and to consolidate a wise and equitable constitution. There was a time, perhaps, even in Spain, in which, if Ferdinand had wisely surrounded his throne with the representatives of all orders of

his subjects, he might have escaped the mortification of finding himself environed by the delegates of a constitution in which the rank and aristocracy of his kingdom are sacrificed to popular suffrage. That time was suffered to pass by, and the result was, a Revolution, in which the King and his adherents could do nothing but submit to whatever terms were offered. We shall be glad to find that this fatal stage has not arrived in Portugal, but that the existing government have yet sufficient power to place the affairs of state under sober management, and are disposed to consult the reasonable wishes of the people. We wish well to the cause of a wisely-regulated and constitutional liberty throughout the world; but we dread and deprecate military revolutions: nor would we in any case vote the crown of patriotism to a mutinous and perjured soldiery, or wish to see them become the instruments of civil reformation for which they are in every respect unqualified. We shall rejoice, therefore, to learn that the Regency of Portugal, by taking the affair into their own hands, shall have succeeded in sparing their country the danger, and Europe the fatal example, of another military revolution. We shall equally rejoice to find that the Cortes, when assembled, have so far learned wisdom from the recent and existing state of affairs on the continent, as in their zeal for liberty to prescribe due bounds to the popular part of the government, and to choose a more sober model than the new constitution of Spain, which appears to be the favourite pattern for imitation among the revolutionary party throughout Europe; but which Spain herself seems already beginning to feel is concocted in a manner much too favourable to democracy, and needs many amendments before it can afford solid happi-

ness and tranquillity to the nation. We allude principally to the circumstances which have occurred in consequence of an order to disperse the army under General Riego. Instead of obeying the command, both officers and men became mutinous against the very government which they had themselves raised, and to which they had just sworn fidelity. Riego was appointed by the soldiers to the important military post of Captain-General of Andalusia, and wrote, in conjunction with two other Generals, letters to the King and Cortes, remonstrating on the order for their dissolution, and in fact declining to obey it. The populace seemed inclined to side with the soldiery ; but the Cortes at length asserted the dignity of a national legislature, so far as to encourage the government to dismiss Riego from his command, and to banish both him and some other seditious officers to distant quarters. The excesses which occurred convinced the government of the necessity of putting some check upon the licentiousness of popular associations ; a proposition for which purpose was carried in the Cortes, by one of the most numerous majorities which has yet occurred in that assembly. But for the firmness of the legislature and the executive government on this occasion, Spain might have been at the entire disposal of its revolutionary army.

NAPLES.—No further particulars of importance are known, respecting the affairs of Naples ; except that Austria is understood to be collecting large bodies of troops, to counteract the revolution in that state, or to prevent its extension to others.

The affairs of **SICILY** continue in equal suspense.

DOMESTIC.

From these scenes of disorder and revolution, we turn to our own country, which, we grieve to say, still continues greatly agitated and afflicted by the unhappy subject to which we have had so much occasion to allude. The evidence against the Queen closed on the 6th of September. We refrain, as before, from entering into any particulars, or commenting on the question, at least till her Majesty's defence shall have put the public in possession of the whole case. The Attorney-General applied for a short delay, in expectation of the arrival of several material witnesses, who had proceeded as far as Beauvais, but, hearing of the disgraceful outrages at Dover, had taken alarm and

returned to Italy. He, however, relinquished this request, with the understanding that her Majesty's counsel would immediately conclude their cross-examination, which was done on the 7th of September, and extended only to one witness—Majocchi. The House of Lords had adopted every necessary measure for ensuring substantial justice, even to the unprecedented one of allowing a partial cross-examination at the moment of a witness's giving evidence, and a final one at a further stage of the proceedings, when the Queen's legal defenders might see fit to request it ; an indulgence granted on the consideration of the list of witnesses not having been communicated to her Majesty's counsel.—The King's ministers have stated, that every facility has been given, and would be continued, to bring witnesses over on the part of the Queen ; and that unlimited pecuniary means were at her Majesty's disposal, for conducting her defence. Twenty thousand pounds have been already demanded and advanced. We merely mention these circumstances to show how very unjust is the outcry raised by the factious press, that the Queen has been brought before an inquisitorial tribunal, who had predetermined on her fate, without any reference to the merits of the question, and that a severity of proceeding amounting to nothing short of actual injustice, has been maintained in the whole progress of the investigation.

The Queen's counsel having fixed the 3d of October as the day on which they shall be prepared to enter on the defence, the House of Lords have adjourned to that day, and the House of Commons to the 17th.—We are glad, on a variety of grounds, to find, that Ministers do not intend to press that clause of the bill which divorces the royal parties, and that his majesty does not desire his own case to be personally considered.

And here we should for the present close our brief abstract, had not the cause of the Queen been made a pretext for proceedings which call for the most serious animadversion of all who wish well to their country ; especially at a moment like the present, when much distress exists, and when the factious press is so busy in attempting to disturb the public mind, exhibiting, for imitation, the late Revolutions on the Continent, and endeavouring, not only to inflame the populace, but to seduce the army itself from its allegiance, as is proved, among other circumstances, by some trials which have occurred during the last month for libels having that tendency.

Her Majesty's cause has been made by the factious a plausible vehicle for inundating the country with their destructive tenets; the sovereign and his government have been insulted by every species of indiscriminate abuse: both houses of parliament have been depicted in colours the most odious and disgraceful; and not only by the democratical part of the press, but at some of the meetings held to vote addresses to the Queen, sentiments have been expressed, the *tendency* of which, whatever may be the *motive*, is to plunge the nation into every species of disturbance and insubordination. We have before lamented the language and sentiments held in the Queen's Letter to the King, and in her replies to some of the addresses made to her; we are grieved to add, on the present occasion, that an equally exceptionable tone continues to pervade her Majesty's answers.

We would, however, strongly urge our readers not to mistake the loud clamour which has been raised on this unhappy subject for the general sense of the moral and reflecting part of the people. Of these the opinion, whether favourable to her Majesty's cause or otherwise, is at least suspended, as it ought to be, till her defence is heard. In the mean time, the pecuniary interest of a part of the periodical press, and the political opinions of zealous partymen, have stirred up a spirit which begins to be very widely mistaken for public conviction. A strong proof, however, that political motives, rather than conscientious attachment to the cause or character of the Queen, have been the real spring of many of these meetings and addresses, is that the leading characters who have distinguished themselves by their zeal on these occasions, have not been forward in presenting their own female relatives to her Majesty; no doubt thinking, that while such grave charges are in existence, and such a body of evidence, be it true or false, is before the country in support of them, it is but reasonable that her Majesty's defence should be heard before a final conclusion is formed. We could earnestly wish that the same feeling were generally carried into political as into private life on this question, and that those who feel it their duty to pause in their conduct as husbands and fathers, would refrain from countenancing political addresses which, worded as they generally are, not only prejudice the case, but tend to excite a most inflammatory and dangerous spirit throughout the country.

The prisoners arraigned at the adjourned assizes at York, upon indictments for high treason, twenty-two in number, have pleaded guilty, and have received an assurance that mercy will be extended to them all. We would hail this as an acknowledgment on the part of government, that whatever agitations may prevail in the country from other causes, the seditious and treasonable proceedings which we had a few months since to lament, have been so far subdued as to need no further penal example to complete their suppression. We quote, with pleasure, the following passage from Judge Bailey's charge on the occasion.—

"What were the causes by which you were induced, or, I will say, drawn or deluded to the commission of this offence, I cannot state; but I will say, that if, by reading seditious and blasphemous publications, you were thus deluded, how much more have they to answer for who have sent forth such publications! We cannot go through the world without seeing the extent to which seditious and blasphemous publications have gone hand in hand. This has been done with worldly wisdom. The best security for the public peace is the fear of God; and the best way to train a man to sedition is to make him forget his Maker, and to obliterate from his mind all sense of duty. If a man should, in the vigour of health, forget Him from whom all health and strength come, I hope that delusion will be but of short duration. The situation in which you now stand will, I trust, be, as it ought to be, a warning to deter others from entering into any wild practices or schemes against the government, by which the lives and properties, as well as the peace and security of the country, would be endangered. You may have felt the distresses of the times, and may perhaps have been drawn into the commission of these crimes from the pressure of that distress. It is the lot of human nature to suffer distress occasionally; and there is no doubt that it is often intended by Providence as a wise means of making man look up to Him from whom all blessings flow, who is the fountain of all health, of all peace—who is the great Giver of all which man can enjoy. In all the different stations of life, we meet, from time to time, with distresses; but we should recollect they are directed by Him without whose will not even a sparrow falleth to the ground. Recollect, that all is in the hands of that Great Being; and it would be wise of you, and of all who now hear me, to

look up to Him, and to be thankful for the many blessings which He has permitted you to enjoy."

We cannot close this brief review of public affairs without earnestly recommending to our readers the duty of fervent prayer for the peace and welfare of the country. Let us humbly look to Him who is "the Author of peace, and lover of concord," to heal our differences, and forgive our national sins. Let us check in ourselves, and those under our influence, a harsh and uncandid spirit of judging of public characters and political measures. Let us beware of becoming gradually entangled from party motives in any scheme

which may countenance the proceedings of those among us who are equally hostile to our holy religion, and to the restraints of law and government. Let us study, in our respective spheres, to assist in preserving public morals, and the blessings of our civil and religious constitution. Let us beware of magnifying, or even circulating, rumours which tend to lessen the public respect for constituted authorities. In a word, let us demean ourselves as those who are subject not for wrath, but for conscience-sake; studying "to be quiet, and to mind our own business," and endeavouring, in every possible method, to increase the national stock of religion, morality, and peace.

OBITUARY.

MRS. ANNE COOKE.

DIED, after a gradual decay of nature, in her 89th year, Mrs. ANNE COOKE, of the parish of Boxted, in Essex, where she had resided as a wife and a widow exactly 67 years. In both of these characters she appeared as if appointed by Providence to watch over the temporal and spiritual interests of the poor in that place, and to make a supply in some measure for an unavoidable deficiency in ministerial exertions, arising from causes which will be mentioned. She was the daughter of the Rev. Nathaniel Bridges, the faithful pastor of Wadenhoe, in Northamptonshire, and was married at that place in 1753, to the Rev. Robert Cooke, Vicar of Boxted, who, as long as his physical and mental powers were continued, found it his meat and drink to do his Master's will.* These being paralyzed for nearly three years before his decease, and the curate not residing among the people, it devolved upon Mrs. Cooke, while her suffering husband's existence was continued, and for many years subsequent to his removal, to endeavour to feed the flame which he had kindled, that like the hallowed fire upon the altar of God, it might "burn always." She was left "a widow indeed and desolate." Yet, trusting in her merciful God and Sa-

viour, she was enabled to commit her fatherless children to Him, in whom the fatherless findeth mercy. But amidst her maternal anxieties, she could not relax in the interest which she had ever felt for the immortal souls around her "for whom Christ died." She sought not her own, but the things which are Jesus Christ's. She looked "not on her own things, but on the things of others." And, as in the primitive ages, women were employed as servants of the churches, and helpers in the Gospel, so she considered that there was a path for her to tread, which, without encroaching upon the functions of the ministry, would promote the great objects of that high calling. In this path she proceeded, in a uniform course of Christian benevolence, to extend her hand to relieve the necessities of her poorer brethren; but while she was dealing her bread to the hungry, she did not forget their spiritual wants, but used her utmost efforts and entreaties that the bread of everlasting life might be esteemed by them far more than "the meat that perisheth." "She watched, she wept, she felt, she prayed for all." The love of Christ was a theme of great delight to her soul. Nothing so brightened her countenance, or gave such animated interest to her conversation. As it was her constant habit to view Him as the great Propitiator, so from a view of his glory, she could not but desire (like the Baptist of old) to point him out to others. "Behold the Lamb of God,"—your incarnate Saviour—your atoning Sacrifice—your perfect Exemplar—your ever-living Intercessor. Thus, by conduct and profession, by

* He was the author of a small publication, entitled an Exhortation to Ejaculatory Prayer, republished in 1797, with a commendatory preface, by the Rev. W. Jones, author of the Catholic Doctrine of the Trinity.

precept and example, she "adorned the doctrine of God our Saviour in all things," humbly shining to His glory whose light she borrowed, and showing forth not her own praises, but *his* who "called her out of darkness into marvellous light."

While, however, this exemplary woman was careful to maintain good works for necessary uses, she was equally careful (as a diary which she kept for above forty years evidenced) to "cease from her works," as a ground of dependence before God. While she "worked out her own salvation with fear and trembling," she was ever forward to acknowledge that it was "God who worked in her to will and to do," and the unaffected language of her heart was, "Not unto us, O Lord, not unto us, but unto thy name give the praise."

In her family she was their light and joy. A fine constitution enabled her to employ a vigorous understanding, and well cultivated mind for the mental and religious improvement of her children from their very infancy, until the opportunity for such attention ceased; and in after years she was called to a revival of these energies in supplying the place of a tender mother to two of her grandchildren, which office was performed with equal assiduity. The principle which diffused so beneficial an influence over her domestic and social life, may chiefly be traced to a scrupulous attention to the sacred injunction of "redeeming the time." The early part of every day was given to the sacred duties of her closet, that by reading the word of God, and prayer, she might issue from thence as with a lamp to her feet and light to her paths; and though her attention to these duties was most exemplary, yet this humble servant of God deplored in her latter days that she had not given more time to the perusal of the sacred volume, so inexhaustible do the riches of that golden mine appear to those that are most diligently occupied in the research for them.

Religion was recommended by her amiable deportment and suavity of manners,

which together with a natural vivacity and talent for conversation on most general topics, made her society valued by all who knew her. In letter-writing she possessed a felicity of style, and often a brilliancy of thought, which gave lustre to the relation of incidents which otherwise appeared unimportant; but it was on the subject of religion that her heart expanded and her pen flowed most freely. It was "the pen of a ready writer," when she "spoke of the things touching the King." After a long life of eminent exertion in the cause of benevolence and piety, the bodily infirmity of her latter months shrouded the brightness of her intellect, and appeared to diminish the fervour of her spirituality. But there was still a glimmering through the shade, which evidenced that it was the outward tenement and not the vital principle that was in decay. "The spirit indeed was willing, but the flesh was weak." A passage of Scripture, repeated by her friends or attendants, would often rally for a moment her sinking powers, and produce a devout aspiration from her lips. The words justification and sanctification were often heard even in her wanderings, and when the passage, 1 Cor. i. 30, was repeated to her, she replied, "Yes—this is all to me." In the last two days of her existence, the nervous irritation which had occasioned her much suffering, gave place to perfect tranquillity, and she continued with her eyes closed, taking little notice of any thing around her, till Sunday the 4th of June, when her countenance appeared illuminated as it were with an anticipation of the glory which is now revealed; and she repeated several times, "How pleasant!" continuing to wave her hand as if taking leave of all below, until with a few gentle sighs, at a quarter past eight in the evening, whilst one of her affectionate children was reading the Commendatory Prayer, the long encumbered spirit obtained an everlasting release.

Her funeral sermon was preached by the Rev. Mr. Marsh of Colchester, and is intended to be published. B. I.

ANSWERS TO CORRESPONDENTS.

E. P. S.; S. N.; YOUNG TIMOTHY; A LAYMAN; G. S. F.; S. S.; *His*; MINOR FRATER; and A PRESBYTER OF THE CHURCH OF ENGLAND, are under consideration.

We thank SOCIUS for his paper; but it is not our custom to insert anonymous Reviews. The information which he wishes to convey to the public should be sent to our Publisher as an Advertisement.

Several articles of Religious and Literary information arrived too late for the present Number.